

PUBLIC LIBRARY

MAR - 1916

DETROIT.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XIV, No. 21 }
WHOLE NO. 360 }

MARCH 4, 1916

{ PRICE, 10 CENTS
{ \$3.00 A YEAR

CHRONICLE

Home News: New Treaties. The War: Bulletin, Feb. 21, p.m.-Feb. 29, a.m.—German Attacks on Verdun—The Submarine Controversy. France: The Lourdes Meeting. Germany: Taxes on War Profits. Great Britain: The New War Credit—Calling to the Colors. Ireland: Views on Recruiting. Mexico: Yucatan after the Recognition481-484

TOPICS OF INTEREST

Terpsichore and Mars—The Boys of Our City—The Success of Christianity—The Catholina Lambert Collection—Premiers and Policies in Spain485-491

COMMUNICATIONS

The Catholic Week—"The Protestant Revolt"—Children's Books—"Whose Shame?"—"Argument and Poetry"—The Kindergarten—The

Apostolic Spirit—Pioneer Sisters' Friends—Another Instance.....491-493

EDITORIALS

"It's the Way of Me"—Anarchy in Thought and Deed—Who Pays the Expert?—Caesar's Friend—Parents and the Notorious College—A Fight for Public Decency—The Pan-Protestant Congress494-497

LITERATURE

XXI—George Herbert.

REVIEWS: Texas in the Middle Eighteenth Century—Mother Mary Veronica—Cuba Old and New—The Liberty of Citizenship—The Life of Saint Boniface.

BOOKS AND AUTHORS: "Curiosities in Proverbs"—"Fifteen Thousand Miles by Stage"—"Father

Payne"—"Gossamer"—"The Psychology of Relaxation"—The *Queen's Work* for March—"The Hunting Wasps"—"The Falsity of the Theory of Evolution"—"Addresses at Patriotic and Civic Occasions by Catholic Orators."

BOOKS RECEIVED497-501

EDUCATION

After Free Textbooks, What?.....501, 502

SOCIOLOGY

Over-Population and Diminishing Returns. 502, 503

NOTE AND COMMENT

Luther's Wedding Ring—Sweated Labor in Tenements—Mgr. Kelley and the Chicago Poison Case—Catholics and the Civil War—Some Reflections on Our Theaters—False Charges against the Church.....503, 504

CHRONICLE

Home News.—Of late Congress has been engaged on three treaties of some importance. The first of these, an agreement with Nicaragua concerning exclusive rights

New Treaties ratified by the Senate, by a vote of fifty-five to eighteen. According to the terms of this pact, Nicaragua is to receive \$3,000,000 for public purposes; this money is to be spent under the supervision of the United States. In return the United States gets

the unencumbered exclusive rights necessary and convenient to the construction, operation and maintenance of an interoceanic canal by way of the San Juan River and the Great Lake of Nicaragua, or by way of any other route over Nicaraguan territory.

Besides this the United States acquires a naval base on the Gulf of Fonseca on the Pacific coast, and a ninety-year lease, which may be renewed at will, of Great Corn Island and Little Corn Island, off the east coast of Nicaragua. Salvador protested the treaty, but now at least, there appears to be little reason for objection, since the ratification resolution declares that nothing in the treaty is "intended to affect any existing right" of Costa Rica, Salvador and Honduras. Our Government has no present intention of constructing another canal; the intention of the treaty is rather to prevent construction by any other country. Negotiations with Nicaragua over this affair are of long standing. In 1849 the United States obtained both the right to construct a canal through Nicaraguan territory and the title to Tiger Island in the Gulf of Fonseca. Great Britain seized the island and frustrated the purpose of the agreement by the Clayton-Bulwer Treaty. Later, in 1901, the Hay-Paunce-

fote Treaty left the United States free to use either the Panama or Nicaragua route. An attempt had been made by a private American company to dig the canal through Nicaragua, but failure resulted, principally by reason of the panic of 1893. In 1900 the House of Representatives passed a bill authorizing the construction of the Nicaragua canal, but shortly after the Panama Company offered favorable terms and the Panama route was chosen. Under President Taft a treaty similar to the one just ratified failed of ratification. Secretary Bryan submitted another treaty which was judged unsatisfactory, and in 1914 the present treaty, the protectorate clause omitted, was lost by the adjournment of Congress. There still remains a possible route for a canal through Colombia, by way of the Atrato River.—The Colombian treaty, made necessary or expedient by the attitude of the United States toward Colombia at the time of Panama's secession from the latter country, has been altered in such a way by the Senate Committee on Foreign Relations that the Colombian Minister at Washington has protested vigorously and, to emphasize his displeasure, has asked for a leave of absence. The Committee reduced the indemnity offered to Colombia from \$25,000,000 to \$15,000,000 and changed the so-called American apology into an expression of mutual regret over the difficulties that arose out of Panama's secession. The treaty as it stands will, most probably, not be accepted by Colombia, and as a consequence, is likely to fail of ratification by the United States Senate.—The third treaty is with Hayti. By the terms of this agreement, this island practically becomes a ward of the United States. Some of the provisions are as follows: (1) there will be a receiver of customs, nominated by our President but appointed by the President of Hayti; (2) there will be a financial adviser chosen in the same way; (3) the native constab-

ulary, urban and rural, will be officered by Americans until Haytians show themselves fit for command; (4) Hayti agrees not to increase its public debt without permission of the President of the United States; (5) Hayti also promises not to dispose of any territory to any foreign power, by sale or lease; (6) the United States agrees to lend efficient aid to preserve Haytian independence. This treaty was ratified by the Senate on February 28.

The War.—The Austrians have taken Durazzo. After surrounding the city on three sides they engaged and defeated the forces commanded by Essad Pasha. Later they turned the Italian positions at Bazar Sjak, on the River Arzen, and at Sasso Biancho, and having stormed the outer defenses of the city, they entered Durazzo, which had already been evacuated by the combined forces of Albanians, Italians, Montenegrins, and Serbians. Albania with the exception of Avlona is now in the hands of the Central Powers.

In Armenia the Russians have been pressing hard on the Turks, having advanced to the vicinity of Trebizond, driven the defeated garrison of Erzerum forty miles to the west of the city, and taken Bitlis, southwest of Lake Van. In Persia also the Russians have had important successes. Not only have they compelled the Turks to abandon the difficult mountain passes of Bidesurks and Sakhae, thus opening the way to an advance on Kermanshah, but they have captured that strong fortress itself. This victory is all the more noteworthy, because it clears away the great obstacle that prevented the Russians from going to the assistance of the British in Mesopotamia. Constantinople reports that at Felahie, south of Kut-el-Amara, the British relief force has made another attempt to move up the Tigris, but has suffered a costly repulse.

The Germans have made considerable advances at several points in France, but these successes have been dwarfed by the magnitude and importance of their attack on the French lines north of Verdun.

German Attacks on Verdun

The assault, which has resulted in the most desperate and sanguinary fighting that has taken place on the western front for over a year, began on an eight-mile line from Consenvoye to Ornes. These operations soon extended to a twenty-five-mile front from Melancourt to Etain, and later spread as far south as Hennemont. On the eastern and western ends of this line little progress has been made, but in the Meuse valley, along the section of the front that stretches from Consenvoye to Ornes, the Germans have advanced more than six miles, and have driven a dangerous wedge into the defenses of Verdun. Under cover of terrific artillery fire, the German infantry has moved south and taken Brabant, Haumont, Ornes, Beaumont, Douaumont, Bezonvaux, Louvemont, and Champneuville; and, what is most important of all, has

stormed and captured Fort Douaumont, the most northern of the permanent main line fortifications of Verdun. This means that the Germans have broken through the Verdun ring of forts and have reached a point not more than four miles from the city itself, which, with forts De Souville and De Vaux, is said to be already under bombardment. Both sides have lost heavily.

On Wednesday, February 24, an unexpected and unprecedented incident took place in Congress, which was in the nature of a virtual ultimatum served on the President by his Party. Democrats, especially in the House, had begun to fear that a rupture of friendly relations would inevitably take place if the President persisted in his determination of insisting on the right of Americans to travel without jeopardy to life or property on armed merchantmen. Accordingly Senator Stone and Representative Flood, the respective chairmen of the Senate and House Foreign Affairs Committees, waited on Mr. Wilson and suggested that Congress relieve him of responsibility in the submarine controversy by passing a resolution forbidding Americans to travel on armed merchantmen. The President rejected the suggestion. On learning this, the Democratic Party in the House clamored for the passage, even against the President's wish, of Representative McLemore's resolution, which had already been submitted to the Foreign Affairs Committee and embodied in the Democratic proposal. Similar agitation, though less pronounced, took place in the Senate, where Senator Gore tried ineffectually to get a resolution of the same type before that body. Democratic leaders, however, succeeded in controlling that situation, but called on the President to assure him that the resolution would undoubtedly pass, if the Administration persisted in its determination. The President delayed seeing the deputation until after he had published his open letter to Senator Stone, in which he expressed his belief in the good faith of Germany's assurances as to the safety of American citizens and his hope of a favorable settlement of the matter. At the same time he declared his unalterable position that the United States should not submit to any curtailment of American rights. The subsequent conference between the President and the Democratic leaders elicited the promise made by the latter that action would be deferred in the House for the present.

The Submarine Controversy

Count von Bernstorff has received Germany's reply to Mr. Lansing's latest communication. Its main points are said to be the following: Germany intends to stand by her previous assurances, which, however, do not extend to armed merchantmen; documents are submitted to show that Great Britain has used guns offensively against submarines; Germany is willing to discuss the question of defensive and offensive armament with the United States, but urges that Americans be warned not to travel on armed merchantmen; ships will not be attacked unless presence of armament is proved.

Count von Bernstorff has received Germany's reply to Mr. Lansing's latest communication. Its main points are said to be the following: Germany intends to stand by her previous assurances, which, however, do not extend to armed merchantmen; documents are submitted to show that Great Britain has used guns offensively against submarines; Germany is willing to discuss the question of defensive and offensive armament with the United States, but urges that Americans be warned not to travel on armed merchantmen; ships will not be attacked unless presence of armament is proved.

The issue has been further cleared by the receipt of Italy's reply to Mr. Lansing's proposal for the disarming of the Allies' merchantmen. The text of the communication has not been published, but it is understood not to be a flat refusal of the proposal, but an argument for the legality and reasonableness of defensive armament.

France.—Under the presidency of Mgr. de la Villerabel, Bishop of Amiens, the annual meeting of the Association of "Notre Dame de Salut" has just taken place at Lourdes. In his address to

The Lourdes Meeting the Association the eloquent Father Bailly insisted upon the fundamental virtues which should be developed during the crisis of the war—the spirit of initiative, boldness in the practice of religious duties, devotion to Catholic works of piety and social betterment and the spirit of faith. The official report read at the meeting emphasizes works of piety as the first duty of the Association, insists on the necessity of novenas and retreats, and urges, when possible, pilgrimages to the great national shrines. Since the beginning of the war, some of the old activities of the Association have decreased, but other new works have been begun. Through the initiative of the members Masses are regularly said for the soldiers killed in battle, the Catholic works of charity in the dioceses held by the Germans have been generously aided, and portable altars have been widely distributed, so that at present 400,000 Masses are said monthly in the battle-zone and in the hospitals. In 1914 the Association had distributed 63,807 francs to various Catholic charities; in 1915 the amount had gone down to 21,000 francs; in January, 1916, the total for "war-charities" alone had gone up to 650,000 francs. At the close of the meeting the Bishop of Amiens, in referring to the pilgrimages which had accomplished so much good for the preservation of the Faith in France, complained that the little town of Pontmain, well known for its popular shrine of Our Lady, had been left by the Government without railroad facilities and even without a post office. He reminded his hearers that whole regiments were still without the services of a priest and that the Faithful must be ready for great pecuniary sacrifices, both now and after the war, for the cause of religion. In the diocese of Amiens alone sixty-five churches now in ruins would have to be rebuilt. He exhorted all to unswerving loyalty to the Holy Father, warned his audience against the treacherous rumors spread against him and regretted that France had no ambassador at the Vatican. The meeting of the Association has called attention to some practical religious needs of the country and the frank words of Mgr. de la Villerabel are already seen to have produced a salutary effect.

Germany.—New taxation regulations have been drawn up for Germany. Particularly important are the war profit measures which apply separately to individuals

and corporations. In the former instance the new regulation takes the form of a graduated tax on property increment between January 1, 1914, and January 1, 1917. The tax commences with five per cent on the first 20,000 marks, six per cent on the next 30,000 marks, and then rises in successive stages to twenty-five per cent on increases exceeding 500,000 marks. A direct tax on increased income is avoided, but when an increase in the amount of property is accompanied by a correspondingly increased income, the rate of taxation is doubled. Though spenders who live up to their war profits may escape the additional income taxation, yet many ingenious provisions have been made to prevent the usual artifices of "tax dodgers." The second section of the war profit taxes deals with corporations. The tax on their war-time profits starts with ten per cent on the additional yearly profits made during the war, as compared with the average profits before that time, when this additional profit does not exceed two per cent of the corporation's capital stock. It rises to thirty per cent when the additional profits exceed twenty per cent of the capital. Further provisions of a similar nature are made, so that a corporation whose increased profits in any year of the war amount to twenty per cent of its capital and whose total annual profits amount to thirty per cent of its capital, will contribute forty-five per cent of its additional earnings to the treasury. Foreign corporations are likewise to pay from ten to forty-five per cent of their additional profits, the high limit being reached on gains of 2,000,000 marks.

Great Britain.—On February 22, the House of Commons passed the new vote of credit for \$2,100,000,000, thereby raising the total amount allowed for the conduct of the war to \$10,400,000,000. These

The New War Credit great demands, which have been met readily, prove the tremendous financial strength of the Empire. The total expenditures of the war, calculated to April 1, are in excess of \$6,000,000,000, excluding loans of nearly \$3,000,000,000 to the Allies and the Dominions. "Notwithstanding these gigantic expenditures," said Mr. Asquith in the House of Commons, "we have maintained our credit. We still have great resources, but we must husband them with prudence."

It is an absolute marvel that, after eighteen months of war, we are still almost the only open gold country in the world. Our paper can be exchanged for gold at the bank. Every sovereign in paper money has gold back of it. It would never have been believed two years ago that British credit could stand the extraordinary test to which it has been subjected. I have no doubt that a year hence I shall be able to show that our credit is still unimpaired.

An interesting discussion was raised in the course of the debate when Sir Joseph Walton, of the Liberal party, criticized the Government for careless inspection of mu-

nitions received from the United States. "I am informed," he said, "that of twenty-eight shells recently fired by one of our howitzers at the front, only one burst."

A royal proclamation has been posted calling to the colors by March 31 the recruits of the first class. This is the youngest of the available classes, being composed of unmarried men who had attained the age of eighteen by August 15, 1915, and completes the summons for single men. Provisional arrangements have been made to call the groups of married men, who attested under the Derby Plan, in successive batches. Beginning on April 29, the men from 24 to 33 years of age will be summoned. On May 13, the group of men from 34 to 36 years will be called; on May 27, men 37 to 39; on June 10, men from 40 to 42; on June 24, men from 43 to 45. The last group, comprising men 46 years of age, will be mustered on July 8.

Ireland.—Speaking at a recruiting-meeting held in Galway last week, the Lord Lieutenant, Lord Wimborne, after reminding his hearers that Parliament had excluded Ireland from the Military Service Act and left her the old voluntary system, expressed the hope that Irish people would realize what that meant and that they would appreciate that a deeper duty had now been cast upon Ireland than ever before. In support of Lord Wimborne's views Mr. John Redmond, among other things, said:

This, I believe, is the most solemn and fateful moment that has ever occurred, certainly in this generation, in the history of Ireland. Make no mistake about it. Upon our action today depends the future liberty of Ireland. . . . Upon the action of Ireland today depends the unity, the prosperity and the liberty of our country.

It can be gathered from the whole tone of Mr. Redmond's speech that he is committed heart and soul to his policy of recruiting and that he means to carry it through. He further declared that if the supply of recruits is not maintained

We break our plighted word as a nation, throw away the fruits of forty years of struggle and sacrifice, and prove ourselves a nation of reckless, irresponsible, unthinking men, utterly unworthy of self-government.

These are strong words and an influential section of the Irish press views them with alarm, for by the admission of Mr. Redmond, Home Rule, which has been repeatedly promised by the Irish Party as a certain fact at the end of the war, now seems to be made contingent upon a sufficient number of such recruits to the British army.

Another powerful portion of the press maintains that the chief business of the country is to end the war as speedily as possible, and that no progress can be made, and no stable internal reorganization effected, while the

struggle lasts, and England's enemies remain unconquered. Hence it adds that the only way in which Ireland can forward this result, which it deems vitally necessary, is to support the leaders of the national movement in what is termed the sane, sensible, and patriotic attitude they have adopted with regard to the war.

Mexico.—Last October Carranza promised religious freedom in Mexico; the following synopsis of a letter written by a Yucatanian shows how much that promise

*Yucatan After
the Recognition*

is worth: (1) All the country churches and parish houses have been taken over by the Government; some priests are interned in Merida, many others have been exiled; not a single priest is allowed to administer the Sacraments in the rural districts; (2) the Cathedral and many other churches in Merida have either been closed or turned into storehouses, etc. One church is a Masonic hall, another has been given over to students as a meeting place; abominable tirades against God are now delivered from the pulpit there; (3) a few churches are still open, and a few priests are allowed to hold services. Mass is permitted on Sunday only, at 8 o'clock; confessions are entirely prohibited; (4) on January 6 twelve priests were summoned by the Government of Merida and ordered to leave Yucatan. One of them protested and demanded the reason for this order, declaring that neither he nor his companions had committed any crime, and since they were all native-born citizens, there could be no cause for their exile. The Commandant admitted the justice of their contention, but declared he was acting under orders from a superior officer and could, as a consequence, give no explanation to the complainants; (5) all Catholic schools and colleges have been confiscated, converted, as the revolutionists say, "from temples of darkness into temples of light." The school at Valladolid was confiscated "because the Government school had no pupils"; the school at Tekax "because the Government had no school there and needed one"; (6) parents have been ordered to send their children to the State schools under penalty of severe punishment; (7) although our Constitution prohibits the mention of religion in the classroom, yet teachers have been ordered "to root out fanaticism," in other words, to do away with religion. In order that this monstrous crime may be accomplished, vicious, irreligious teachers have been imported from the North. One of these women was expelled from Yucatan at the request of her pupils, who became indignant at her conduct; (8) Alvarado boasts that he has founded 800 schools in this State. He founded (*sic*) a very large number of these schools by seizing Catholic schools and replacing Christian doctrine by Socialism; (9) there was in Merida a private hospital for women, owned by a few wealthy Catholics, and under the care of Mexican Sisters. The Government confiscated the buildings and grounds and drove out the Sisters despite vigorous protests.

TOPICS OF INTEREST

Terpsichore and Mars

TO no less a curse than tango, think some, is to be attributed the blessing of our country's peace. Social psychology is offered in explanation of this amazing hypothesis. We are informed that an excess of "animalism" accumulates in nations, as in individuals, and must be worked off somehow. It so happened that, when America's superfluous energy became too much to be managed, that "arch-rag-timer," Irving Berlin, and the other original worthies, were peeking around the corner. Columbia had the madness; they had the music. So the country fell to dancing like a hoyden to their exaggerated strains, and has been doing so since. Naturally dignity has whirled away; the sexes have grown so lean that they have simply been forced to make slimness *à la mode* in order not to look ridiculous; morals have gone dizzy. But what of that? The country has done only what the necessity of a nervous outlet and the accident of syncopation betrayed her into doing. She should congratulate herself and thank her stars that she has not erred worse, like Germany, it appears. For according to the critic when Teutonic energy reached a climax, there were no eccentric musicians at hand, as in America, to beguile restlessness into a fervid worship of Terpsichore; but there were cannon, and they inveigled Germany into an honoring of Mars. All will agree that war is to be regarded as considerably worse than rag-time; even the ear-split prig himself will grant that.

Since the European contest began, so many different reasons have been advanced by magazines and newspapers to explain why the dove of peace is fond of soaring round the statue of Liberty, that the reviewer should not be blamed for becoming skeptical of all of them. But the tango elucidation is so unique that it attracts something more than a smile. A little examination is apt to suggest that, after all, this may not be exactly the worst explanation of our freedom from Mars; for surely we are not able to think much of entering war, when our musical program is so elaborate and exacting; and even if we did enter the conflict with our present state of swaying shoulders and trotting feet, we should be about as helpless in battle as were the Sybarite horses of fable fame.

Certainly and seriously, however, the idea from which this whimsical hypothesis springs is psychologically sound; namely, that any nation's energy may become excessive and explode. History testifies to such ebullition among all peoples. But it is false to assume that, when the vital store bursts forth, it must blindly diffuse itself into whatever channels are convenient: good, bad or indifferent. Those who make this assumption consider that every nation, like every individual, has reason to direct it and a certain amount of free-will to adopt or

reject the direction. Just as it would be foolish to believe that a gentleman whose digestion happens to be doing nicely must perforce execute a "fox-trot," if the orchestra strikes up "Balling the Jack," so it would be unwarranted to hold that Columbia turned into a sou-brette merely because her muscles were too limber, and her musicians were on the alert; or that Germania went forth to war solely because her girth was so ample and ammunition so handy. The world's energy is largely directed by knowledge; it does little blindly, however willingly. America and Germany have fastened upon their respective occupations, not because battlefields and ballrooms are so irresistibly attractive, but simply because both nations elected to do so. With what degree of freedom they thus chose, let the scientist determine.

While America doubtless knew what it was doing when it decided to dance its "animalism" away, and Germany very likely pondered before it plunged into Belgium, it would seem that neither reflected as deeply as might be: else there might have been a far different selection of courses. In the land of the Teutons itself enemies existed much more dangerous to Teutonic interests than any from without; the death of these internal foes should have been made the object of Germanic power. This was not to be; so the mourning of scholarly Americans over the corpse of Teutonic sociology had better cease, that their solicitude may be fully turned on our own country's state of health.

Our national tragedy is being enacted amid circumstances different from Germany's. There is method in the so-called German madness; if there is any in ours, the method itself is madness. Seeking an opening for our strenuousness, we select a cabaret, and eventually find a sanatorium. Wantonly expending our nerves on dances, we are obliged to expend our cash on doctors. A diversion which must be met in terms of coin and coffins should not prove overwhelmingly attractive to a sensible people. Our surplus energy is devoted to a trashy pleasure. This at least must be said for Germany's and Europe's: it has a purpose. The land across the sea is not fighting only to kill time from midnight to morning, like so many of us.

The February issue of one of our popular magazines flaunted a cover-design of a slumbering female and the stern black-typed advice, "Awake and Prepare, Columbia." But it would seem that Columbia, in one sense, has been too much awake, and needs a little sleep to become *compos sui* again. Her fits of hysteria lately have been as numerous as unique. She has become restless with the odd hallucination that Europe, starving and tottering, was actually going to vault across the Atlantic and assault her; has been vividly impressed with the quaint necessity of snatching books out of her boys' hands and thrusting guns therein. Her eyes have streamed over the stories from far-off scenes of carnage, but, comparatively, Mexican tragedies right under her eyes have elicited scarcely a thought or tear. Of a truth, she

should sleep and sleep to folly; but she should wake, and wake to sense.

Her sociologists can help her. They can point out a thousand and one ways in which America can get rid of energy. One man at least has pointed in the right direction, Professor C. E. A. Winslow, of the New York State Department of Health, who, in the *Constructive Quarterly Review*, urges us to war, but to war against disease. Surely there is a vast field for such battle in America, an outlet for pent-up energy. The Professor declares that forty per cent of our 1,500,000 deaths a year are preventable. Our country irrationally lets streams of energy, "animalism," if you will, recklessly dash through avenues of painful excess. Why not rationally direct those streams into channels of social good? The warfare against disease would have all the glamor and excitement of the trenches, and exceedingly more of glorious victory. Physical perfection, next to moral, is the most salient kind of preparedness.

But moral betterment precedes physical and induces it. Realizing this, Surgeon-General Gorgas, in the same number of the *Quarterly*, advises that doctors unite themselves to the churches, that the doctrine of justice, the root of social strength and success, may have the double recommendation of science and religion. It is the General's opinion that "poverty is the greatest enemy to the health and well-being of the race," and that injustice to the workingman in the matter of wages, is the cause of poverty. Obviously there are other causes besides this; perhaps, too, there are much greater enemies to the welfare of our people than slender purses. But the gentleman's remarks ring refreshingly true when he adverts to the Church as the teacher of social morality, which is, in turn, the promoter of social prosperity. His doctrine sounds significantly like that which Catholicism has been trying to make audible above the din of Socialism.

When our citizens listen once more to the lessons of the Master and permit His sacred words to permeate their hearts, our country will develop a new dignity. Slums, brothels, cabarets and jails we shall always have with us, most likely, but their number will be considerably decreased. The fight for national virtue is the noblest we can wage, and must be the most advantageous, spiritually and materially. If our abnormal energy simply has to have an outlet, why not give the Winslow-Gorgas type of Christian Science which, unlike Mrs. Eddy's brand, is both Christian and scientific, a good trial?

EDWARD F. MURPHY.

The Boys of Our City

IT is fortunate that this article has to do, not with all the boys of our city, not even with all the Catholic boys of our city, but only with some of our Brooklyn boys. Even with this limitation the subject is sufficiently serious to demand instant and intense study.

However small in ratio to the whole may be the number of boys in danger of loss of faith, there are far too many in daily and serious dangers of other sorts. The boys of Brooklyn are no more immune from the mephitic of municipal life than are the boys of Manhattan. Time was when Brooklyn was known as the "City of Churches," and we were thought to be suburban in character. We had our compensation in that our Catholic boys had all needful safeguards in home, school and church. But that day has passed and we too are now faced by crises of grave import to our youth.

For the present purposes the boys of Brooklyn may be placed in two groups: those who, though still in the Faith, may easily be lost to the Church, and therefore to the State, because of evil domestic and neighborhood environment, debauching associates, and lack of proper moral and mental training; and those who have not only been subjected to those malign influences but have in fact fallen beneath their baleful pressure, and have been brought to court and are thus in danger of becoming hardened criminals. The boy in either class has a body and a soul upon which the evil works. It will be well, therefore, so far as may be, to group separately the things that affect each.

Exact dichotomy is almost impossible because that which hurts the soul often harms the body, and similarly that which debases the body often corrupts the soul. But it may be said in general that drunken, dissolute, irreligious parents, blasphemous, licentious companions, such places of evil amusement as dance halls, poolrooms, low motion-picture theaters, evil employments, such as messenger service, which while in itself not bad, often requires delivery of messages to low resorts, are the chief causes of the boy's loss of faith. Not only do these things lead to lessened faith, they also result in the acquisition of vicious habits that make the boy a moral degenerate. Then, too, these same causes produce other habits that bring about mental and physical consequences beside which De Quincey's recital of the results of opium-eating is colorless. Degeneracy keeps pace with science and since "Satan now is wiser than of yore" we have the heroin and cocaine fiends. An assistant district attorney in Kings County tells me the police no longer initiate their search for certain types of criminals in the liquor store, but at the soda fountain or in the candy store, whither the "dope fiend" resorts and where the presence of the boy is not so noticeable. This, of course, is a mere sketch of the perils that surround the boys of Brooklyn, but like Mercutio's wound, "'tis enough, 'twill serve." What then can we do to help the boy thus placed? Let us first see the nature of the remedy to be applied and then seek the method of applying it.

As there are two classes of boys, so there are two kind of remedies; one preventive and the other restorative. For the boy, who, though exposed to these influences of evil, has not as yet actually gone astray, must

be devised means of protection from the hazards of contact with contamination; such a one must also be equipped with aids to resist temptation. Of course, it will seldom be possible to take the boy's body away from the infested locality but we can take his mind, his soul, his aspirations away by giving him some healthy substitute for pernicious pastimes. For the boy, whose breach of some ordinance, or even penal law, has brought him into court, we must plan some way of rehabilitation not merely before the law and in the public eye, but above all in his own estimation. This can best be done by a layman who is willing to play the part of a big brother, work that is wonderfully alluring to a man who is faithful to his Church and loyal to his country. But far better never to enter upon the work than to take it up idly and as idly lay it down; that means a serious setback to the movement; a lost big brother and a cynical little brother.

Before our consolidation with New York the boy-problem in Brooklyn was provincial rather than metropolitan. But since 1899 the whole structure of our community has been much altered and the rapid increase in our population has created problems that before then did not press on our attention. Indeed these problems have been so swift in their advent, or in their development, that even yet we have scarcely realized their import. Hence, though we have essayed to solve them, our attempts have been and are as yet sporadic. True, many members of the St. Vincent de Paul Society, of the Holy Name Society, of the Knights of Columbus, and of other kindred societies have thrown themselves, Crusader-like, into the field of action, but their labors are individualistic, there is no "team-work." We have in Brooklyn no Catholic society that has for its sole, or indeed for its chief object, the saving of boys. The Ozanam Home in Brooklyn is for women. There is a Boys' Home but that has its own field. Also many Catholic men have affiliated themselves with the Brooklyn Juvenile Probation Association which was incorporated in 1907, and aims "to assist and extend juvenile probation work by cooperating with the Children's Court Probation Officers and Correctional Institutions." But that association, composed as it is of Protestant, Jewish and Catholic members, is necessarily limited to the humanitarian phase of the work and postulates that "it is wiser and less expensive to save children than to punish criminals." It is and must be non-sectarian, except in so far as the Protestant, Jewish and Catholic members, in caring for the lads of their respective religions, try to keep their own boys true to the faith of their fathers. Even in this association it has been difficult to secure enough Catholic volunteers to do our share of the big brother work. One reason for this, as has been already hinted, is because the problem is so new that we have just begun to grasp its terms. There should be added to this, as a main reason, the belief of many Catholic men, that the volunteer must possess unusual qualifications, the lack of

which makes people incompetent for the work at hand. Fortunately these difficulties are being removed, but the time has come for new methods and a larger endeavor. We have appraised the malady with sufficient accuracy to undertake its cure. How shall we proceed?

The problem is not confined to one borough but in general is found throughout the city. The plan should therefore be commensurate to the field of campaign. Whether an organization now in existence should extend its field, or whether a new organization should be formed, is an unimportant detail. It is of the highest moment that some organization should accomplish the following work: (1) so cover the five boroughs of New York as to make a comprehensive survey and secure a reserve force from which to draft volunteers; (2) systematize methods; "rescue work is dependent mainly on systematic endeavor," (*"The Boy-Saver's Guide," Rev. G. E. Quin, S.J.*); (3) so organize the new agency that it can be supervised by the clergy, to prevent the layman from falling into the error of viewing the problem as a "civic" one instead of essentially a religious one; (4) explain the qualifications needed in volunteers, so that Catholic men may not be deterred from entering on the work for fear they may be lacking in capacity to discharge the duties of a big brother.

Two things should be impressed on our men: one is that *the boy on the street will inevitably get a big brother*, and if the latter is not some zealous Catholic, he is sure to be a degenerate crook. The other is, that the qualities needed for this lay apostolate are few and easily acquired, namely: (1) an intelligent grasp of the problem and of the way to solve it, coupled with a desire to aid in the solution and a determination to persist in the work; (2) some skill in controlling the boy, some sense of discipline; (3) a sympathetic appreciation of the characters of boys and of their outlook on life. All these can be taught by those who are already engaged in the work, except zeal, but that is not a rare virtue in Catholic men. For they realize thoroughly that if a Catholic boy's faith is permanently lost, all is lost. So nothing that will safeguard it must be left undone. As boy-savers have learned by sad experience, the shipwreck of a lad's morals precedes the ruin of his faith.

This, of course, is a mere outline of what, as I view it, should be done. It is, however, the result of some experience and of much thought, and will, if adopted and extended under the supervision of wiser and more experienced minds, produce two excellent results. The separate, unrelated efforts of those now engaged in the work will be brought together under one plan with added effectiveness. The faith of the boys of our city, now in dire peril or actually lost will be preserved, or restored and revived. Thus the Fold will be kept intact, and at the same time the State will be furnished with the best guarantee of a sound public morality in future.

Brooklyn.

FRANCIS A. McCLOSKEY.

The Success of Christianity

THE vital difference between Materialism and Christianity is that the former can fail but cannot admit failure; the latter could admit it, but cannot fail. Hence it is that Materialism needs a scapegoat under reverses. Hence it is, too, that perhaps the greatest sign of Christianity's success today is the iteration of the charge that it has failed.

For in the peculiar insistence of the indictment, its appearance under a multiplicity of forms, now implicitly, now explicitly, but everywhere doggedly demanding recognition, there would seem to be a faint suggestion of another failure and an attempt to cover it before the world, a last play, as it were, to the galleries to distract, to dazzle at any cost, to keep the stage with the secret of the breakdown known only to those behind the scenes.

In much the same position, a Roman Emperor found himself, many centuries ago. The deification with which Rome had vested her emperors, the seemingly limitless, potential empire embodied in myriad breastplates and Roman swords, were enough to have shortened life's perspective for any man. Julian the Apostate, in consequence, indomitable and imperious even by nature, had flung down the gauntlet to Christ, had become incidentally the exponent of a system that could fail but could not admit it. During his reign he had tried to make good his defiance; it seemed that he had won. Still so utter was his defeat at the struggle's close that he was forced to bear witness against himself, to cry out with the consciousness of the victor's might. Yet extorted though his cry was, bitter though it was and pitiful in a certain mingling of bluster with chagrin, it had this to recommend it: it was *honest*. Here there was no attempt to hide failure. Julian a Materialist, if you will, *during* the struggle, at its close deserted and committing the unpardonable sin against Materialism, the admitting of failure, died with the words of his new apostasy on his lips: "Galilean, Thou hast conquered." This story, discredited by many scholars, may or may not be true, but it contains a lesson too valuable to be lost.

Its truth supposed, it is now some years since our own world likewise hurled the gage to Christ. The break has come. Materialism has failed. Where is Julian's honesty? Imitators of him in losing life's perspective, why do not modern Materialists as frankly leave the stage?

That Materialism has failed, who will deny, granted its predominance during the last few decades in the political and social life of the world? And to whom, if we omit the Materialist himself, is it necessary to prove that Materialism really has been in power, that not only modern practice, but modern theory and ideals, have simply taken for granted in many of life's most vital relations, the truth of this crass creed? Who, that has watched the drift turned up by the present conflict, can doubt what it is that has been wrecked?

In books and pamphlets or wherever else man's moral

relations have been touched, the clumsy fingers of Materialism have been evident. Nor is the evidence to be found so much in what is said, though that is damaging enough, as in the bewilderment when the catastrophe came, the utter inability to find consistent first principles, the wild scurrying for the cover of excuse, and then the gradual rediscovery and naive but warped presentation of things which everyone knew before religion left the cabinet and the schoolroom.

The evidence is not so much the inferential Materialism of asking, as one journal did, "What is a Christian?" and getting answers that for the most part could have come from non-Christians alone. It is not the crassness of an atmosphere which makes possible even one hour's existence for birth-controlists or eugenists; but the evidence is preeminently in the hopeless confusion of facts such as these: that the identical "time-spirit" which begets the birth-controlist and justifies the lynch-mob should likewise beget legislatures that invade individual right; that while birth-controlists chafe against even the natural law in a clamor for untrammelled indulgence, positive law should be permitted to say what men may drink or how men may educate their children; that, in a word, the "time-spirit" confronts us with the economic curio of paternalism in government, going arm in arm with wilder, fiercer cries for license in the governed.

Or again, to exemplify this "spirit" not as acting but as philosophizing, when the break came there was the rediscovery of the old Christian idea that nations are bound by the moral law even in the absence of a *temporal* sanction. When requisitioned by the war, the contrary idea was found unworkable, a cardinal crime in a Materialistic philosophy. Then came the attempt to give consistently the principle's genesis, and Materialism forced by the pressure of events to deny that "might makes right," unable at the same time to admit a *spiritual* sanction for the natural law, finds no happier solution of the difficulty than, v. g., "Our ethics must be revised to fit the needs of our progress." As though the natural law were mutable and the principles of morality pragmatic, and cabined in time; or being such, and there's the rub, as though an arm as short as is time's could stay the awakened passion of a nation and by threat or promise, abolish human sacrifice to "progress." Where is the value of the law if you strip it of its obligation? Where is the obligation of natural international law today, if you strip it of a *spiritual* sanction?

Now Christianity could never have produced such chaos as this. I doubt whether even the Materialist himself would say that a religion which has mothered the most highly systematized philosophy the world has known could be guilty of not knowing and not harmonizing its own first principles. No, if only because of this confusion, not Christianity but the "isms" have been in power, and the "isms," not Christianity, have failed. For forty years the Materialist has stood at the elbow of the modern world teaching men to meditate on man as

an end, until men have lost life's perspective as truly as Julian did, and placed their whole empire, yea their whole faith, in the glitter of gold or in the ring and whirl of steel. Why, then, the question recurs, when the breath has come, comes there not also the cry, "Galilean, Thou hast conquered"?

The answer, perhaps, is in this: Such frankness would be for the Materialist not only to admit his own failure and the non-failure of Christianity, but the more unbearable thesis of Christianity's complete success. It would be to concede that in civilization's most recent disgrace, the principles of Christianity have been vindicated as indispensable, if human conduct is to make for human happiness, that men with *man* for an end cannot avert disaster; that mere human endeavor, whether it take the form of eugenics or high armament instead of making for civilization, makes against it; that international law is powerless unless a sanction be given it higher than force or armies; that international morality is nil, when the Hague pact rests on nothing more enduring than the "uplift" of the race; that the moral life of individuals cannot be regulated by hygiene, or a just nation spring from an atheist schoolroom. In a word, it would be to concede that a conscience is necessary both in nations and individuals; that divorce between the orders of right and morality is betrothal of right to might and that when all is said and done, no conduct of human life is possible without the sanction of a world which, *because* transcending the material is precisely the more powerful in obligating rational animals.

It is because Christianity supplies at least this that she cannot fail. It is because Materialism neglects it that its failure is certain. Because of this appeal to a world unseen, Christianity *could* admit failure, seeing as she would in each reverse the triumphant failure of Calvary. Because Materialism denies such an appeal, "failure" is for her an unutterable word. She has risked all in the complexus of good terminating this side the grave. Beyond this she cannot call. Success for her means the quiescence of all human endeavor in what is sweet or pleasant, in what is powerful or stupendous or vast. This, her fetish, is also her law, nor can she offer, other than the loss or gain of temporal bliss, any penalty or reward. Hence it is that in the supreme test of any system regulating human happiness, the government of man's moral relations and the harmonizing of all life's issues, she is a failure. For, eschewing pain, she has left no room for hope. But the man in the trenches torn by a shell or choking with gas must have hope and so decides that Materialism must go. Misery and hope he can accept, but not misery and Materialism. No wonder that Materialism cannot admit failure. No wonder it needs a scapegoat; for this is Christ, driven these many years from "army and navy" and schoolroom, dragged again before the world's eyes. Those eyes must not see that the gage has not been recovered, or more properly, men must not realize that it was ever flung down, nor know what it

is that has failed. Christ's answer to "What is a Christian?" men must not understand, though it is illustrated by the priests of the battlefield, nor must men see in the wholesale turning to God throughout the stricken lands, how great is Christianity's success. To all this the world must be blinded, so that when the struggle is over, men may be set thinking again on man as an end: thus the Materialist in securer domination can shorten once more life's perspective to "progress."

There would seem to be no doubt that this will come. History has no sadder comment on human fickleness than the decrease of "isms" during a scourge and their corresponding increase when the danger is over. No man dies a Materialist any more than he dies a simple atheist. Men die Theists, cursing or blessing God. Hence it would seem that since Materialists still cling to their creed, Materialism is not dead. And the lugubrious corollary must be faced that Materialism can concede a failure better than Christianity can manifest a success. But the fault is not Christianity's. There are "eyes that see not," and while there are, Materialism can live. For these is it striving to keep the stage today. Because Christians conquered and Materialism has failed, because Christ need not admit failure and Materialism dare not. "The failure of Christianity" is heard where Julian the Apostate would be credited with saying, "Galilean, Thou hast conquered."

GEORGE D. BULL, S.J.

The Catholina Lambert Collection

THE recent passing of the famous Catholina Lambert collection of pictures under the auctioneer's hammer marks the dispersal of one of the choicest collections of works of art in America. The Hearn, the Widener, and the Altman collections have become part of the art heritage of the nation; a spirit of true patriotism would have been shown if a few of our public-spirited millionaires had come forward and saved the Lambert collection as a whole for the people.

The collection, which numbered some 400 paintings, represented a discriminating choice and selection extending over nearly half a century, during which period Mr. Lambert, a silk manufacturer of this country, collected and housed his pictures at Castle Belle Vista, Paterson, N. J. The immediate appeal of the Lambert collection was, first of all, its representative character in offering specimens that show the best tradition of the school of Catholic art, and, secondly, the large number of religious subjects it embraced, the themes of which are taken both from Scripture and from incidents in the lives of the Saints. The varied nature of the selection of works of religious art which might be made from the whole collection is perhaps one of the strongest arguments that could be urged for retaining such a collection intact. The Italian school was represented by the canvases of Giovanni Santi (1435-1494), Botticelli, Titian, Tintoretto, and others. The Dutch and Flemish schools include paintings by Matsys, Jan Brueghel, Rubens, Rembrandt, Van Dyck, and many other masters. The school of Spanish religious painters was particularly well represented by the works of Domenico Theotocopuli (El Greco), De Ribalta, Pareda, Murillo, and Meneses. The modern French, English, and American schools have maintained a strict neutrality in religious art, except for one mural composition by Puvis de Chavannes (1825-1898).

The composition of De Chavannes, which is in three sections, exhibits in many ways some of the principles of the conventional school of Christian art. It depicts the meeting of St. Germanus and St. Genevieve, in her childhood, at Nanterre, and recalls the story of the Pelagian heresy. A certain Welshman named Morgan, who Latinized his name to Pelagius, corrupted the Faith in Britain by a heresy which took from him its name. To combat this false teaching the Bishops of Britain sent over to the Continent and invited St. Germanus, Bishop of Auxerre, and St. Lupus of Troyes to cross the sea and help root out the heresy. In 429 the two Bishops set out from Gaul, and on their way to Britain they stopped at Nanterre. Among the crowd that assembled to greet them St. Germanus noticed a child, whom he knew, by an interior admonition, God had set apart for a special work. The Saint sought out the parents of the child and told them of her high vocation. This child was St. Genevieve, who became the patron Saint of the city of Paris. The middle section of this composition shows St. Germanus in the act of laying his hands on the head of the child.

One of the earliest religious subjects which so distinguished the Lambert collection is Botticelli's "Madonna and Child," between which and the Madonna with St. John and Angels, in the Pitti Palace at Florence, there is a marked similarity. The Lambert Madonna shows Our Lady seated, her head inclined to the left, and both eyes closed as though in silent contemplation of the Mystery of the Incarnation. The Holy Child is held on her lap with both hands, and clasps His arms around her neck. An angel appeared in an alb and a red stole holds an open book, on which is inscribed the Magnificat. It is, of all the pictures in the collection, the only example that displays that ethereal idealization which is the distinguishing feature of the earlier schools of Christian art.

"The Madonna Enthroned," by Bernardino Luini, bears strong traces of the humanizing influence of the Renaissance. This picture is stated to be one of the three greatest Madonnas in the world, the other two being the Blenheim Palace Madonna, now in the London National Gallery, and the Morgan Raphael which is hung in the Metropolitan Museum of Art. Our Lady is represented with the Holy Child enthroned on a carved wood chair of state. A winged cherub, playing a lute, sits on the lower step of the throne at the feet of the Blessed Virgin, and two cherubs stand on the pavement playing flutes. Seated on a gallery at either side are two cherubs playing guitars, while above the throne are painted two others flying with outstretched arms. There is a striking contrast between the realism of this picture and the idealism that permeates Botticelli. "The Dead Christ" of Titian and Tintoretto's "Marriage of St. Catherine" are masterpieces that make a strong appeal for a permanent home, where the people may enjoy to the full the pictures' spiritual beauty.

The difference between the Italian and Spanish schools of religious art is more than a difference of treatment: it is a difference of national temperament, reflecting the manner in which religion and the spiritual life influences that temperament. Even with the Italian religious painters of the conventional school there is an indefinable air of gaiety, while the work of the Spanish painters carries with it an air of solemnity and gravity. It is the likeness and the unlikeness of St. Francis, who was an Italian, and St. Dominic, who was a Spaniard. This difference between the two schools is very apparent in "The Madonna of the Rosary," attributed to Murillo, and "The Madonna and Child," by Bartolommeo Schidone, a contemporary Italian painter. The former bears on it something of the intense seriousness of Teresa of Avila, of John of the Cross, of Ignatius Loyola, while that

of the Italian flames almost with the child's joy of living. El Greco, whom lovers of poetry have got to know in Mr. Thomas Walsh's poems, is represented by "St. Francis of Assisi," which shows the Saint in company with Brother Leo: the picture is a version of a canvas in the Colegio de Doncellas at Toledo, and is representative of the artist, who found most of his inspiration in painting for the friars in the city of Toledo.

The collection numbered three pictures of the Assumption by Spanish artists, and one which is called the Assumption, but which bears conclusive evidence that it is a picture of St. Mary Magdalen holding an alabaster vase in her left hand, and surrounded by angels. "The Marriage of St. Catherine" appears to have been a subject that aroused the interest of Mr. Lambert, for his collection contains no fewer than four Italian masterpieces and one Flemish under this title.

There are two pictures which are not religious subjects, but which have a certain interest for Catholics. One is a portrait of Pope Julius II, the warrior Pontiff who girt himself with armor and went out in person to defend Rome against invaders. This is said to be a version of Raphael's portrait in the Uffizi Gallery at Florence. The portrait of Lady Kenelm Digby, by Marc Geerhaerts the Younger, recalls the Elizabethan era. Lady Digby was the wife of Sir Kenelm Digby, and her charms were sung by Ben Jonson and other poets of his time. The Digbys were Catholics, at a time when Catholics were banned as outlaws and traitors, and from them was descended the late Rev. Mother Digby, Superior General of the Religious of the Sacred Heart. The portrait of Lady Arabella Stuart, by the same artist, pictures an ancestor of Mother Digby's successor, Mother General Stuart.

The cataloguing of the Lambert collection, so far as the religious subjects are concerned, was not altogether satisfactory. A Spanish painting which is described as "The Elevation of the Host" certainly fits the description, but it presents all the traditional emblems of "The Mass of St. Gregory," which is undoubtedly its proper title. A picture of the early Italian school labeled "Head of a Monk" would be more accurately and interestingly described as "St. Bernardine of Sienna," and the "Portrait of a Syrian Bishop" shows an ecclesiastic not in Syrian vestments but in an unmistakable Latin cope and miter of a pronounced Renaissance style. "The Consecration of a Bishop," by Antonio Perez, a Spanish artist, 1580, has nothing whatever to indicate that it is a consecration. It shows a Dominican friar, who may be St. Dominic, as he has a halo, clothed in his habit and kneeling before a crowned female figure, who is placing a chasuble over his shoulders. It is possible that the crowned figure may represent some special Madonna venerated in Spain at the time the picture was painted, which would account for the very unusual presentment of Our Lady.

HENRY C. WATTS.

Premiers and Policies in Spain

THE ministry and government of Señor Dato, which were forced to resign not long since, owed their existence to an act of disloyalty on the part of their leader to his former political chief, Don Antonio Maura. The fallen Premier and his Cabinet maintained themselves in power, thanks to the benevolent tolerance and support of Count Romanones, and the all-compelling crisis of the European war, which for the moment called a truce to all political quarrels and rivalries.

But from the very beginning the Government, headed by Señor Dato carried within it principles of sterility and death. The Conservative Party was divided and disorganized; men of mediocre talents and influence had seats in the Cabinet; a policy

of weak and disgraceful compromise with the enemies of order and of the country prevailed everywhere; the public administration was suffering under the ever-recurring and never-ending system of improvident waste, extravagance and graft. With such burdens and handicaps, the ministry of Señor Dato would have been short-lived, had it not been, as I have said, for the European war.

In vain the King exhausted prayers and entreaties to induce some friend of Señor Dato to form a Conservative Government and preside over the destinies of Spain. The statesmen addressed by the ruler could only decline. They were too painfully convinced of their inability to govern the country successfully in such trying times. There was but one thing to do, call Count Romanones to office and resignedly submit to the accession to power of the Liberal Party, although the Liberals themselves felt that their advent was untimely and inopportune.

Two things principally made the country look with suspicion and hostility on the Liberal Premier's assumption of office. The first was his anti-clerical attitude, openly in conflict with the ideals and sentiments of the vast majority of his countrymen; the second was his well-known sympathies with France and the Allies. The Liberal Party was evidently in great difficulties. Count Romanones may not be a man of great intellectual endowments or culture, but he is not lacking in shrewdness, tact and finesse and he has, moreover, a practical sentiment and grasp of the realities of life. He understood the situation. Immediately after assuming the reins of government and forming his Cabinet, he hastened to placate public opinion. He assured the country that he would remain faithful to the neutrality hitherto observed by Spain, and that Catholics would have nothing to fear from his anti-clericalism of former days. For the moment at least, people rested easy. They even gave something of a welcome to the Liberal Party. This welcome became more marked when the new President of the Council wisely selected as Ministers of the Exchequer, of State, and of Education, statesmen whose fine records, talents and integrity had won the esteem and the applause of the whole country.

The new Ministry comes to power with a well-defined economic platform. Its mind is made up to give precedence over every other question to financial and economic problems. If it perseveres in this, and meets with any success in the development of its program, there is no doubt that it will answer a long-felt need and realize the legitimate aspirations of the nation. The country is wearied of the endless political factions and struggles which for more than a century have wasted its strength and energies. But now there is a revival and the breath of a new life is stirring around us. "Work and bread!" is the cry now heard in city, town and hamlet. The "Great War," of which we might have profited to increase our industrial and commercial resources and wealth, has brought Spain an increase of misery and of economic difficulties and problems of the most serious nature. If the new Government succeeds in repairing in some way the harm caused by the incompetence, the inactivity and listlessness of the former Ministry, it will surely meet with the support of the nation, and in spite of the dangers surrounding it, enjoy a long term of office.

Dangers spring from certain petty jealousies and rivalries, the constant cause of discord and division within the Liberal Party. It is well known that when in October, 1913, Count Romanones had to resign office his fall was due to a split in his party caused by the Marquis de Alhucemas. This gentleman, as may be remembered had been in the Cabinet of Canalejas, and on the tragic death of the latter statesman became President of the Council for a few brief hours. But although the Count and the Marquis now seem united, this harmony is purely superficial, and the slightest motive or pretext will suffice to cause the old rivalry and hostility to break out anew.

Another important consequence of the fall of the Dato

Ministry and of the present change in the political situation, is the new attitude of Señor Maura. Ever since the day on which the Dato Government was formed, Señor Maura, the natural leader of the Conservative Party and its former head, withdrew almost completely from political life, as a protest against that act, and as a condemnation of the standards, the ideals and the methods of the Dato administration. But now he announces that under the new circumstances of the hour, he is returning to public life to put himself at the head of his numerous and devoted followers. His program will be that of 1909; his principles, morality and the fulfilment of the law, impartial justice for everybody.

This news has filled with enthusiasm the sound and thinking portion of our countrymen. For in spite of the continual opposition and the "veto" of the various sections of the Left and of the Radical parties, they recognize in Señor Maura the one man who can save us. They realize that his talents, his stainless integrity, his patriotism and his faith lift him to a position peculiarly his own and above every other statesman's in Spain.

There can be no doubt that this openly declared attitude of Señor Maura will give a new turn to our national policies. It would not be rash to declare even now that if this great Conservative leader entertains the hope and design of returning to office and of governing the nation, as everything now seems to indicate, he will succeed Count Romanones. Only one thing is needed, that Señor Maura should wish this.

NORBERTO TORCAL.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

The Catholic Week

To the Editor of AMERICA:

For the past two years timid voices have been heard lamenting the fact that Catholics lack coordination of effort. Here and there writers have cautiously intimated that our activities are disunited and scattered. Thoughtful men could not understand why our various societies and associations had their annual conventions in widely separated cities and at different times. Many a person entertained the vain hope of attending several of these meetings. Alas, even when interest had not been destroyed by the present system, there was the difficulty of sparing time, to say nothing of the expense. We have, it is true, only recently emerged from missionary conditions, but all the same we cannot deny the fact that our methods for advancing common Catholic interests are still disjointed, unsystematic and ineffective. Admitting that our efforts at organization have been only in the formative period, we must nevertheless confess that we have dissipated and misdirected much precious energy. But as times change so do plans and methods. This year is to witness the first "Catholic Week." The Central Verein, the Catholic Press Association and the Federated Societies are to meet in New York. Before long let us hope we shall see all our societies meeting and working together: The Federation, Central Verein, Catholic Educators, Home Missions, Catholic Charities, Social Workers, Editors, Knights and Foresters. We are coming to realize that in unity there is strength; and, that the successful methods of the Catholics of Europe merit our consideration.

For decades our European brethren have had Catholic congresses lasting a week during which various branches of Catholic activities have held sessions. In such meetings there is no conflict of interests; on the contrary, efforts along one line of activity stimulate activity along other lines as well. Interest and enthusiasm result from contact with the thought and work of other men who, though engaged in distinct fields of Catholic endeavor are all working for the common good of Church and

State. The object of these meetings is to exert beneficial influence on the greatest number possible. It is inevitable that this result should be obtained where immense numbers of eager and enthusiastic men and women gather together to get inspiration, experience and information from acknowledged leaders in every line of activity. American students who have spent vacations of late years in Germany or Switzerland have drawn profit and encouragement from the *Katholikentage* which they attended. The writer has vivid recollections of one such congress, in which there were sessions in two languages. The question discussed, the work explained, never failed to interest every one present. Laymen and clergy vied with each other in serious efforts to further the cause of religion and society, and general interest was manifested by all in the many and varied phases of Catholic activity. It seemed as if every village of the land had its representative; and both men and women went home filled with enthusiasm and ready to put into practice the suggestions heard during the Catholic Week.

The editor of the *Queen's Work* suggests that the officers of the various organizations meet to discuss ways and means for organizing a Catholic Week. The project appears to be possible, it ought to be made an actuality. If the plan were carried out, after a short time "instead of a number of relatively small and separate conventions, we should have that splendid demonstration of Catholic loyalty, that efficient discussion of Catholic activities, and the careful and coordinated planning which will put greater unity and greater efficiency into every line of Catholic action." A good slogan for urging harmonious cooperation on the part of our hitherto independent Catholic societies would be, "Each for all, and all for each."

Rushville, Neb.

J. A. NEPPER.

"The Protestant Revolt"

To the Editor of AMERICA:

Continuing the subject of J. P. M.'s communication in AMERICA of February 19, may I suggest that Professor James Harvey Robinson and the followers of himself and his books speak of the so-called "Reformation" as "The Protestant Revolt" and of the subsequent reaction as "The Catholic Reformation"? It seems that this terminology, though coming from a person who is emphatically not a Catholic, might well be used by those of us who dislike the old term.

New York.

ELBRIDGE COLBY.

Children's Books

To the Editor of AMERICA:

"Let the child himself choose the books that are 'good for him,'" writes E. Nesbit in AMERICA for February 26. This is of a piece with the advice that the best way of cultivating a child's taste for reading, is to turn him into a library and let him browse at will. It is very good advice if the child's choice is wisely restricted, if the library contains only those books which will help him, mentally and morally. It is very bad advice if taken literally. To say the least, as much supervision is necessary in the child's mental diet as in preparing and serving his meals. There are pure food laws in abundance; not so many pure book laws; and nowadays low-grade books and magazines are often made accessible to children, by careless schools and libraries as well as by thoughtless parents.

Of course, E. Nesbit is not arguing for the liberty of the child to select his reading all by himself. What she rightly objects to, is the modern pedagogical device of forcing the child to read good books which he does not like, instead of putting him in the way of finding books, equally good, which will interest him. Herself an author of excellent books for children, she knows "the names of all the volumes on that shelf in the

library where my son shall have his way among many books." Her choice, so far as she lets us know it, is wise; but why does she not set down a few Catholic books? Many a child will find Faber's "Tales of the Angels," quite as charming as Andersen's "Fairy Tales"; "Fabiola" as enthralling as anything that Seton Thompson ever wrote. And why omit Benson's "Child's Alphabet of Saints" which appeals to children of all ages from three to three-score-and-ten? One young friend who honors me with his confidences, was so enamored of this volume that he insisted on taking it to bed with him.

Indianapolis.

H. F. G.

"Whose Shame?"

To the Editor of AMERICA:

I have read with much pleasure the editorial, "Whose Shame?" in the issue of February 19. So long has it been dinned into the ears of the public that evil is not in the evil-doer but in the beholder, that there is some danger of an acceptance of this utter absurdity by many as genuine truth. One might as well claim that the victim, not the murderer, is at fault; for assuredly, without a victim there would have been no murderer. It is not surprising that this flimsy plea is urged by persons interested, financially or otherwise, in the promotion of public impropriety; but what unseen power spreads it on the editorial page of presumably reputable journals. Do the editors of otherwise usually well-conducted newspapers believe that this plea has any standing in a court of reputable public opinion? Would they be willing to expose their own growing boys and girls to the influence of impropriety in the drama or on the film, and meet the inevitable result with a calm "Well, the shame is in the mind that finds evil"? This, I think, is a fair test. If they would not expose their own children, how can they plead for the modern manifestations of paganism, which as experience has shown, are a source of danger not only to our children, but to our young men and women?

Louisville.

L. H. F.

"Argument and Poetry"

To the Editor of AMERICA:

Your issue for February 19 contains a criticism of the "New Rubaiyat from a Southern Garden," which is intended as a reply to Omar Khayyam. Granted that formal argument and poetry "cannot dwell together," the fact remains that the Tentmaker's quatrains are the vehicle for a theory of life to which a Catholic, Condé B. Pallen, has made reply in poetry which competent critics regard as giving adequate expression to that theory of life which is Christianity.

New York.

B. M. KELLY.

The Kindergarten

To the Editor of AMERICA:

In AMERICA for February 19, an article entitled "Educational Misfits" contains a supposed opinion of grade teachers on the work of the kindergarten. I am a grade teacher in a Philadelphia public school and I receive children from the kindergarten. The criticism seems to come from one who is not acquainted with the aim of the kindergarten and certainly not with the actual results. Having some years of experience I find that children from the kindergarten are better fitted for the first grade than those coming from the home. This is not my experience only, but that of many primary teachers in our schools who have been consulted on the question by educators.

It is not true that the children coming from the kindergarten have not "the slightest intention of doing what they are told." Most of them are obedient. They do not confuse work with

play. As a class they work more intelligently than other children. They are more self-reliant. They are attentive to dictation and quick in execution. They are not more wilful than other children. The atmosphere of the kindergarten is one which fosters kindness and respect for the rights of others. If in after years these lessons are forgotten, it is the child's loss. The writer of the article says that in the kindergarten children are not taught the lesson of individuality. That they have been taught this lesson is the one thing to which some grade teachers object. Their complaint is that it is difficult to suppress the self-expression developed by the kindergarten teacher. The grades, not the kindergarten, are responsible for the suppression of individuality.

Philadelphia.

A. M.

The Apostolic Spirit

To the Editor of AMERICA:

Your editorial in AMERICA for January 29, "Made in America," strikes me as most timely. Surely the awakening of the apostolic spirit among American Catholics would be a most happy and fruitful result of the European war. It seems to me that the patriotism evoked by the great conflict should serve as no small stimulus to such a spirit. When, a year and a half ago, the call of the nations went ringing round the world summoning men to arms and to battle, thousands upon thousands of loyal sons generously responded, volunteers left all that was near and dear to them and rushed from all quarters to fight and, if need be, to die for the land of their fathers. Even those whom sex or age or occupation necessarily detained at home have been scarcely less generous in sacrificing their personal interests, their time, their labor, their fortunes, for the sake of their country. What heroic and disinterested self-sacrifice their patriotism has called forth! This splendid example of loyalty should move us to prove ourselves not less generous in supporting the cause of Christ and His Church. We have far higher motives to animate us, far greater graces to assist us, far greater rewards to encourage us. Were our country to become involved in war (which God forbid!) how ready we should be to serve her in every possible way! Why then, when our spiritual leader, Christ, calls for men and means to prosecute His great warfare, are we so slow to respond? There is an answer to this question. Who will suggest it?

St. Louis, Mo.

J. A. C.

Pioneer Sisters' Friends

To the Editor of AMERICA:

Booth Tarkington's reference to the nuns of "exquisite manner as well as distinguished education," who had molded his mother's character, quoted in AMERICA for February 26, recalls some local history. The Sister Basilide, especially dear to Mrs. Tarkington, was one of the five Sisters of Providence who came, with Mother Theodore Guérin, at the request of Bishop de la Hailandière, from France, in 1840, to establish a foundation in the then Indiana wilderness. After a distressing sea trip of forty days they reached New York on a wet, inclement Saturday morning in early October. The ship was stopped down the Bay at the Staten Island Quarantine Station, and the Sisters were startled by an invitation to climb down a rope ladder to a small boat that danced about in the choppy sea, waiting to take them ashore. "Come; if we have to die," whispered Mother Guérin to one of the Sisters, "let us die and say nothing." Pale and trembling they finally got down and landed at the station, drenched. Here a kind official, Dr. Sydney A. Doane, of the well-known New York family, made them as comfortable as

possible and helped them on their way to the city. The agent of Bishop de la Hailandière failed to meet them, but the famous Father Felix Varela kindly escorted them over to Brooklyn, where at her residence, No. 342 Bridge Street, they were hospitably received by Madame Sylvia Parmentier, the widow of André Parmentier, a Belgian scientist, who was one of Brooklyn's pioneer Catholics. Sisters in their religious garb were not so common in the streets then as now, so the strangers created a sensation. "Everyone we met seemed amazed or changed into a statue like Lot's wife," says Mother Theodore in her diary. "People stood gazing at us as if we were extraordinary beings, but we tried to keep in countenance." They remained in Brooklyn five days, and then set out again on the thousand-mile journey by stage coach and boat that lay between them and the site now known as the beautiful St. Mary-of-the-Woods, and which, after new hardships, they reached on the evening of October 22, 1840. Some idea of what these refined and delicate women had to go through on this journey is shown in Mother Theodore's story of their experience on an Ohio river boat, which they took at Wheeling, after riding two days and two nights in a stage coach:

The boat was so crowded that we could not get berths. We were obliged to accept the sleep we could get on straw pallets on the floor in a public passageway. I must confess that before I could bring myself to submit to this impropriety I went up on deck and threw myself on my knees to implore grace to bear the humiliation. We were too exhausted to sit up all night; there was no alternative. Our embarrassment was made the matter of great sport for the vulgar passengers, chiefly negroes.

When this boat landed them at Cincinnati they had been seven days without sleeping in a bed or able to remove their clothes.

It is notable that the Parmentier mansion in Brooklyn was also the first shelter the Little Sisters of the Poor had when their pioneer community arrived here from France in 1868. The last member of the family, Miss Rosine, a woman of unusual charm, simplicity, and gentle dignity, died there, in her eightieth year on January 30, 1908. Her sister, Madame Adèle Bayer, was the "Sailors' Angel," the devoted Navy Yard and merchant marine missionary of the last generation. They carefully guarded the family fortune for charity and good works and, in accordance with their mother's wish, Miss Parmentier willed the fine old residence in Bridge Street, with its grounds, to be endowed and opened as St. Joseph's Commercial High School for Girls, which the Sisters of St. Joseph have managed most successfully for the past three years.

Brooklyn.

THOMAS F. MEEHAN.

Another Instance

To the Editor of AMERICA:

A few weeks ago the infamous play, "Marie Odile" began a week's run in Brooklyn. The venal secular press to whose upkeep Catholics blindly contribute, gave it special praise, and the manager issued an insulting manifesto in which he boasted that Catholics could no more stop his exhibition of the outrageous play, than the Pope could stop the present war. The occasion was a sickening demonstration of the feebleness of Catholics, who, to the number of 700,000, were absolutely silent. Encouraged by the absence of Catholic organization and fighting spirit, the manager of another theater in this Borough, brought "Marie Odile" to his house, where, to the shame of Catholics, it ran, two weeks later, for another six days. The incident is an eloquent arraignment of our lack of organization.

Brooklyn.

LAURENCE COSGROVE.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 4, 1916

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

Published weekly by the America Press, New York.
President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSLEIN;
Treasurer, JOHN D. WHEELER.

SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (10s.)

Address:
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Contributions for the Mexican fund may be sent direct to AMERICA.

"It's the Way of Me"

A FAMILIAR figure in a western city half a generation since, was a big upstanding man, known in high circles and in low, as the "jail priest." He was well acquainted with prison cells; he had seen more than one pale dawn rise above a grim scaffold, as he climbed the crazy stairs with his arm around a condemned malefactor, shrinking in the brief march to death. "It's the way of me," he would explain with a laugh. Fire, flood, explosion, cyclone, wreck, and any and all of the catastrophes that befall modern cities, brought this big-hearted priest to the fore with his words and deeds of mercy and consolation. When you saw the Rev. Daniel McErlane, S.J., hastening down the street, or borrowing speed by commandeering a car, a patrol-wagon or an ambulance, you looked at your paper that afternoon or the next morning, with a new interest. Sometimes you were greeted with headlines, sometimes you found nothing; for like the worthy clergyman in "My New Curate," Daniel McErlane knew how "to consume his own smoke."

"It's the way of me." It is the way of Jesus Christ seeking the soul in its sorest need, to which every man looks forward with gladness, when he ascends the altar to assume the awful powers of a priest of God. Daniel McErlane, therefore, lacking perhaps the picturesque garb, manner and diction, are commonplaces of the Catholic priesthood. "A priest's place," said Father Finn, when the Turkish shells were shrieking over the bloody beach of Sedd-el-Bahr, "is with the dying." And with a bullet in his chest, and another in his thigh, he dragged himself from soldier to soldier, until a bursting shell stilled the sublime words of absolution on his lips. Coming nearer home, we find another realization of this

priestly devotion. "Helping the injured, and administering the last rites of the Church to the dying," reports a New York newspaper, detailing the great New Haven wreck of last week, "were Father O'Connor and another priest. A look of happiness came into pale or bloody faces as the priests approached."

It is all in the day's work. A hunter of souls, you find the Catholic priest on sea and land, with lepers and outcasts, with broken men and stricken women, whose sole credentials are that they are in great need. He looks for no earthly reward, for he has renounced all that the heart can love. His only ambition is to continue the work begun in the shades of Calvary, when the Divine Lips cried infinite mercy upon sinful men, "for they know not what they do."

Anarchy in Thought and Deed

THE day before Carlo Tresca was to have been tried in Paterson, in July, 1914, Alexander Berkman expressed himself at a New York anarchist gathering as tired of mere protest meetings. "Six determined men, or even one man, by resorting to action can do more to throw the fear of God into the capitalists than all the protest meetings in the world." This is the basic principle of anarchistic syndicalism. This gentle insinuation followed: "The judge in this case," he is reported to have said, "is human and he is fond of life. The prosecuting attorney and the jurors are human also, and they want to keep their lives. That is all I have to say." There was no need of saying more. So in the New York waiters' strike the possibility of making the food "unwholesome" for the guests was maliciously suggested to the waiters. The Chicago incident, the attempted poisoning of the city's foremost men in the religious, commercial, political, financial and professional life, Catholic and non-Catholic alike, was only a simple application of such doctrine. Its public propaganda is known as freedom of press and speech.

To have stood in the midst of the stark bodies of a hundred or more murdered guests, might have been somewhat shocking to the sensibilities of all except a few of the most advanced patrons of public license of expression. But after all murder is but a result of the anarchy of thought that is promoted in the most approved and scholarly fashion in many of our most honored seats of learning. This in turn is caught up by public prints, and finally finds practical application in the general license of public morality, the degradation of the theater, the commercial or industrial injustice of wealth and the more startling acts of anarchism committed against the Church and State.

Remove God from the mind of our people and anarchy is the inevitable result. The central motive for morality, justice, righteousness and charity has been withdrawn. The great sun, about which the lesser planets revolve, has been blotted out of the heavens. There can be only

one result: anarchy in every phase of human life. That this anarchy should find its direct expression in actions aimed at the Church or her representatives is to be expected. The anti-Catholic banner in the room of the poisoner was no accident. But it would be a fatal mistake for those promoting godlessness, particularly in education, to imagine that the State will not be at least equally the sufferer. Law and order constitute "the enemy," and both exist in the State as well as in the Church. The time will come when the viper will sink its fangs in the commonwealth. The plot of Crones and his confederates was but a further step in that direction.

Who Pays the Expert?

A PHILADELPHIA "expert," who would be better equipped for intensive work after a consultation with an oculist, is now at large in New York. According to the *New York American*, "he is not on the city payroll, though he works under Charities Commissioner Kingsbury like any other city employee." Lest the fell suspicion arise, that this gentleman is toiling solely for the love of God, like some benighted Sister of Charity, it must be added that he is in receipt of a salary, although "he does not know where it comes from."

This newspaper report gives rise to interesting surmises. Also to serious reflections. Does the unknown employer own to an address, in the even twenties on Broadway? Is the city of New York so poverty-stricken that private funds must pay the salaries of men who by presumption are the city's employees? Furthermore, in these days of pitiless publicity, why is it thought desirable to withhold from the public the name of this shrinking violet, this masked and marvelous philanthropist? Commissioner Kingsbury, faithful servant of the public weal, who during the past two years has often been tempted, by very weariness of soul, to resign, has testified, says the *American*, that he "does not desire to say" who this charitable raven in the desert of Manhattan may be.

These are questions and surmises; necessarily surmises, since those who know the facts are apparently pledged to sealed lips. The reflection is this: can any government, local or national, allow an unnamed individual or agency, neither chosen by the people, nor directly responsible to public authority, to usurp its legitimate functions? If it can, then we had better bid adieu to all charters and constitutions, and enter boldly not furtively, upon the mazes of invisible government.

Cæsar's Friend

TWO hundred retail liquor dealers recently met in solemn conclave in the city of St. Louis. In the absence of the Excise Commissioner, a mighty man in the State of Missouri, the meeting was addressed by Judge B. F. Clark, of the Court of Criminal Correction.

"With Horace Rumsey in the chair of the Excise Commissioner," his Honor is reported as saying, "and with Ben Clark on the bench of the Court of Criminal Correction, you gentlemen have two friends you can depend upon."

It is sometimes useful to have a friend at court, although on the one hand, the ordinary law-abiding citizen does not think it necessary, and on the other, judges usually do not sit in cases in which they have a friendly interest. Possibly his Honor's remarks were in jocular vein. Possibly, too, they emboldened one of the banqueters to a peroration which "was greeted with a storm of applause." "You never hear a prohibition sermon," said this remarkable man, "in a Catholic church."

If by "prohibition" is meant the heresy which sometimes lurks under that name, or the "reformer's" move in the grimy game of cheap politics, the statement is perfectly correct. But there is no reason at all why he should not have heard, in the course of a sermon in a Catholic church, the following exhortation of the Third Plenary Council of Baltimore:

We admonish the Faithful who are engaged in the traffic of intoxicating drink seriously to reflect upon the many and great dangers and occasions of sin, by which their business, although not in itself illicit, is surrounded. If possible, let them choose a more honorable way of making a living.

Or this

We approve and heartily recommend the praiseworthy custom of many in our day who abstain altogether from the use of intoxicating drinks.

The Catholic Church is never extreme, because she is the guardian of truth. She will have no part with the man who says that alcohol was made by the devil, and that its use in moderation is a sin, mortal or venial. That man may be honest in his belief, but the objective truth is not in him. Nor will she allow that a saloon is the community's worst evil. She is careful to point out that, in itself, it is no more of an evil than a soda-water fountain. This, however, is not equivalent to saying that saloon-keeping as a business, does not stand in need of constant, strict supervision. It does, as the law of the land and the exhortations of the Church abundantly prove.

Parents and the Notorious College

ONE way of attracting attention and a crowd, is to remove your coat, and essay to walk down Broadway on your hands. You may finish the walk in a station-house rightside up, but your craving for notoriety will receive an immediate and gratifying assuagement. There is no touch of the intellectual about this method; its chief merit is the ease with which it may be reduced to practice. A second way is to attack in speech or writing, some principle of elemental morality. Your diction may be loose, your sentences ragged, and your near-thought plagiarized. That is of no consequence.

But you must be coarse, vulgar or indecent. This is essential.

There is nothing intellectual about this method either. Perhaps this fact explains why it is frequently adopted by college journalists. Last week, after much advertising, a band of these fledglings gathered from a number of American colleges, produced a shallow, flippant magazine whose sole claims to notice are that it reeks with filth, and was sold to a leering crowd on Fifth Avenue by a student of a New York college for women. There is no need to reproduce extracts, even for the purpose of condemnation. One point, however, is worth noting. The university from which this publication draws its New York "editors," counts hundreds of young Catholic students. This institution has neither disowned the publication, nor directed its pupils to sever their connection with it. On the contrary, one of the deans has stated that while the magazine is "youthful, crude, and rash," it is otherwise "unobjectionable."

Certainly, every college requires "a certificate of good moral character" at matriculation, but this may only mean that the applicant has never been indicted by a Grand Jury. After his reception, he may think, write, speak and do what he pleases, provided he keeps out of jail. Short of this, his private life is of no concern to the university. As for the professor, academic freedom guarantees his right "to set forth his conclusions, be they what they may." Altogether, the modern university offers a wide choice of snap-courses, leading to degrees in intellectual and moral degradation. Catholic parents who avail themselves of its privileges, may console themselves with the thought, that they have done their best to wreck the faith of their children.

A Fight for Public Decency

DOLLARS or morals, that is the question under discussion at present in the State capital of New York. A bill presented by Assemblyman Ahern to provide for a State Board to censor moving-picture films has met with determined opposition on the part of those whose financial interests are involved. The virtue and morality of the youth of our land does not weigh as a feather when balanced against the gain in view. The bill calls for no more than the observance of the simplest decencies of life which every Christian, Jew or infidel must insist upon. "The board of censors," it reads, "shall examine all moving-picture films, and approve such as shall be moral and proper and shall disapprove such as are sacrilegious, obscene, indecent or immoral, and as shall tend to debase or corrupt the morals." Less cannot be asked. If the observance of this clause would result, as we are told, "in destruction of the moving-picture industry," then we say: "By all means let it be destroyed!" To this every honorable and decent citizen will answer, "Amen." That such a consequence must inevitably follow, we deny. The Chicago censorship dis-

proves it. But the confession implied in this declaration is the most terrible that has yet been made.

The President of the National Board of Censors declares that that body is now passing upon fully ninety-five per cent of the moving-pictures produced. If so, the result merely shows how inefficient or inadequate the Board has proved itself to be. Father Dunne, supervisor of the diocesan schools of Albany, whose views are the result of visits to sixty-five schools and discussions with 22,000 children, held before the Assembly Codes Committee that exception can be taken to at least fifty per cent of the pictures now shown in the State, and that nine out of ten are "shady," and intended only to pay a return on vested capital.

The possibilities of evil are exploited and used for profit. The fact is that the vast majority of the pictures are concerned, so far as children are regarded, with flamboyant scenery, scenes of domestic perfidy, infidelity to marriage ties, sensual detail, incidents of puppy love, flagrant vulgarities, and last of all, cheap rough-house features. It will not do to call up an odd respectable movie to justify the trash flung on the canvas. The old dime novel and nickel shocker were war cries and Sunday-school weeklies alongside the stuff that is now projected to appeal to the imaginations and the consciences of the unwary.

It is a sad commentary upon the indifference of well-meaning citizens that the defense of this measure before the Committee was left entirely to two priests and a single representative of the Society for the Prevention of Crime in New York, while the moneyed interests and representatives of labor organizations were present in full force to play the part of the devil's advocates.

Aside from the administrative details of the bill, with which we are not here concerned, there is but one objection to it, and that is its incompleteness, a defect which will not be urged by its opponents. As originally drafted by the Brooklyn Federation of Catholic Societies, it demanded the disapproval furthermore of such films or reels as "misrepresent, travesty or defame any office, act, or thing identified with any religious belief." There is no denominational bias in this clause. It is important and even necessary, for it is not possible to travesty or slander the representatives of any religion without reflecting directly upon that religion itself. It is in this point that many of the moving-pictures now displayed are sinning notoriously. Hence this clause should be explicitly insisted upon.

The Pan-Protestant Congress

THE Pan-American Religious Congress, recently in session at Panama has come to a close, but not gloriously. It has delighted scoffers, scandalized Protestants, and pained Catholics. Convened in the name of Christ to spread peace, it has reviled those who bear Christ's name and has sown seeds of bitter discord. Instead of working for the only purpose that could ever appear to justify it, the devising of ways and means to carry the Gospel to people who have not yet heard the

Word of God, it busied itself with calumny and detraction, and ended as it began with inexcusable abuse. Its sessions make shameful reading and have left an ugly memory. They have put on record that the people of South America are sunk in ignorance: "In few nations is illiteracy so pronounced"; that they are unchristian; "In probably no class of men today is infidelity so rampant as among the professional and student classes"; "Women are beginning to share the skepticism of their husbands and theosophy, spiritism and similar cults are rapidly taking the place of Christianity in numerous sections"; that South Americans are given up to drunkenness; "The commission finds that intemperance has increased enormously in Latin-American countries"; and that they are extremely immoral for "One-fourth to one-half of the population of South American countries is illegitimate."

It was to have been expected that an outcry would have been raised to silence those who would fix the stigma of shame on the women of South America. Alas, for such fond expectations! The Congress was informed that "Sixty out of every hundred women in the whole Continent have lost honor, self-respect and hope"; that there is "An appalling diffusion of venereal diseases and a state of morals which leaves half of the children to be raised by an unmarried mother without aid from the father." And there was not a man or woman in the whole Congress who had the courage and the fairness and the decency to raise one word of protest against this outrageously dishonorable assault on the fair name and reputation of defenseless women. That the man who presided over the conference should have permitted the detailing of such horrible falsehoods will not surprise any one who is familiar with his writings; but it is a matter that would be simply beyond belief, were it not a fact, that American ladies and gentlemen should have listened patiently to such statements and apparently with entire approval. Surely chivalry is fled to brutish beasts.

It is well for South Americans to know what opinion is entertained of them by their self-appointed evangelists. It will put them on their guard against anything like delusion about the character of the friendship which these new apostles will soon profess for them. We advise those who have the interests and the honor of their native land at stake to procure copies of the proceedings of the Congress, to translate them and scatter them broadcast among their people. If they do so, it will ensure for the prospective missionaries the welcome they deserve. It will teach the South Americans to appreciate the self-sacrifice and the zeal that has led their old friends, the priests and the nuns, for more than three full centuries, to leave home and country and all they held dear and to endure untold privations in order to heal their brethren's wounds, enlighten their minds and point out the way to eternal life. The Catholic Church has never blazoned the shame of its neophytes to an unsympathetic world; their secrets, once confided to its

confidence, are sacred. It has given the very flower of its manhood and womanhood to help those whom it found in the shadow of darkness. Never has the Church deemed it right and proper to resort to untruth in order to raise money to buy Bibles and hire missionaries. Her all-sufficient motive has ever been the insistent cry of the Blood of Christ for the saving of souls. These latter-day missionary methods will certainly not have a blessing on their labor. They are an affront to the charity of the all-good God.

LITERATURE

XXI—George Herbert

IN Walton's account of George Herbert's dying bequest of his book of poems to Nicholas Ferrar. We read:

He did, with so sweet a humility as seemed to exalt him, bow down to Mr. Duncon, and with a thoughtful and contented look say to him, "Sir, I pray deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed betwixt God and my soul, before I could subject mine to the will of Jesus my Master; in whose service I have now found perfect freedom; desire him to read it: and then, if he can think it may turn to the advantage of any poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies."

"The Temple," therefore, has a double interest, in that, embodied in such verse in which there is great beauty, we have much of the history of a soul. There was a sharp struggle for the gifted and cultivated gentleman, student and courtier to face the thought of living as a country parson under conditions so far apart from those to which his birth, breeding and natural taste had accustomed him. But he never wavered from the resolution once made, after "many conflicts with himself," to take Orders in the Anglican Church. When a court friend attempted to dissuade him from this resolution, on the ground that it was "too mean an employment, and too much below his birth," he replied:

It hath been formerly adjudged that the domestic servants of the King of Heaven should be of the noblest families on earth; and though the iniquity of the late times have made clergymen meanly valued, and the sacred name of Priest contemptible; yet I will labour to make it honourable, by consecrating all my learning and all my poor abilities to advance the glory of that God that gave them; knowing that I can never do too much for Him that hath done so much for me as to make me a Christian.

When he was only sixteen, George Herbert formed the resolution that his "poor abilities in poetry [should] be all and ever consecrated to God's glory." He kept this resolution, and the passion of consecration beats throughout his work. "My God must have my best." And so it was. "Teach me, my God and King, in all things Thee to see." Again, "All things are more ours by being His." What shall he give to the King of Wounds and Grief? He will give Him all.

My music shall find Thee and every string
Shall have his attribute to sing.

"A verse may find him who a sermon flies," says our poet. "The Church Porch" is less of verse than sermon. It is perhaps rather a collection of rhymed maxims, only sometimes passing into poetry. It is full of lofty morality, the morality that is based on religion. Chastity, temperance, and more than these are inculcated, and wisdom too, the flower of wisdom, the tact and courtesy of a Christian gentleman.

The voice of a spiritual conflict sounds through his book of shorter poems. Sometimes the cry is as acute as that of the Psalmist who watered his couch with his tears. For Herbert

the conflict is mostly with the first of the three great foes, the world. Whatever would shut out his soul from God and the realization of His presence is to him a thing ill and dreadful. In "The Collar" the world calls aloud to him and he raves against the bonds that bind him.

But as I rav'd and grew more fierce and wilde
At every word,
Me thoughts I heard one calling *Childe!*
And I replied, *My Lord.*

He can reproach himself for his lack of holy joy, in "The Dawning" a hymn of a sempiternal Easter. The short poem called "Grief" is intensely pathetic. Even verse, the poet says, cannot express his "rough sorrows." Grief like his cannot be set to meter. It closes with the cry, "Alas, my God!" But in "The Flower" we have the rapture of gladness after a time of dark soul-winter.

"The Sacrifice," a long poem on the Passion, is full of insight and beauty. Our Lord is the speaker, every verse ending with the refrain, "Was ever grief like mine?" Accused with despatchfulness and malice:

I answer nothing, but with patience prove
If stony hearts will melt with gentle love
But who does hawk at eagles with a dove?

We pass from "Good Friday" to the exquisite Easter poem:

I got me flowers to strew thy way,
I got me boughs off many a tree:
But thou wast up by break of day,
And brought'st thy sweets along with thee.
The Sunne arising in the East,
Though he give light, and the East perfume,
If they should offer to contest,
With thy arising, they presume.
Can there be any day but this,
Though many sunnes to shine endeavour?
We count three hundred, but we miss;
There is but one, and that one ever.

"The Pulley" should be well known. At the making of man, God pours upon him all blessings: strength, beauty, wisdom, honor, pleasure. The last gift is rest, and this is withheld, lest man should rest in Nature, not the God of Nature, adoring the gifts instead of the Giver. "So both should losers be." What insight is in that line! "Sunday" is one of the best known of Herbert's poems. It has a special interest too, from the poet's having sung part of it to his lute when, the Sunday before his death, he rose from his bed, called for one of his instruments, and sang the verse beginning "The Sundays of man's life." His love of music was a part of him. He prefaced the singing of this "Sunday" by the words, "My God, my God, my music shall find Thee!"

Did not George Herbert belong to the soul of the Church whom he never knew? He thought the voice of "the British Church" was the voice of his Mother; and he obeyed that voice with the loyalty he would have shown to the true Mother had he indeed known her. We can trace his Catholic feeling in much of his work. Even in the very interesting collection of proverbs this is to be seen. Who that did not understand what the foundations of a true Church are would have included in that collection, "Heresy is the school of pride"; "Nothing lasts but the Church": "Though you see a Churchman ill (wicked) yet continue in the Church." In many of the poems the feeling is purely Catholic. Prayer he calls, "The Christian plummet sounding heaven and earth." In "The Sacrifice," where Our Lord is the speaker, we have:

Nay, after death their spite shall further go;
For they will pierce my side, I full well know;
That, as sinne came, so Sacraments might flow.

Here is holy joy in the discipline of the Church. "Welcome, dear feast of Lent." The address to "All Angels and Saints" has been adduced as an instance of "fine and strong confutation

of the doctrine of Rome": but it contains what rings like a heart-cry for freedom, under an obligatory obedience to a withheld permission rather than to a direct order. Saints and Angels must not be invoked because God, he thinks, has not given a command to invoke them. To our Blessed Lady he says:

I would addresse
My vows to thee most gladly, blessed Maid,
And Mother of my God, in my distresse.
Thou art the holy mine whence came the gold,
The great restorative for all decay
In young and old. Thou art the cabinet where the jewel
lay;
Chiefly to thee would I my soul unfold.
But now (alas!) I dare not;
For our King Whom we do all joyntly adore and praise,
Bids no such thing.

With all its beauty, the beauty of holiness as well as the beauty of thought and music, there are certain little "spots" about which a word or two may be said. There is now and then what some may call quaintness, but less sympathetic readers, oddity. And there is the use of those inferior or unsuitable images which we call conceits. Yet there is nothing mean or vapid. The verse, despite the sometimes odd title, is vigorous and strong. When Herbert falls into conceits, it is not, as it seems to me, for the sake of mere ornament: possibly the illustrations given by these conceits loomed larger and more important and looked clearer to him than they do to us. They were, as one might say, more of a need to him. We have also to allow for the fact that these things were in the air, and that a tendency or even a fashion of his day yields an influence over the poet, greater or less according to the quality of his mind. At any rate the artificialities are purely external, for the poetry is stainlessly sincere.

In the prayer which he offered up for his friend's recovery from what proved to be his last illness, Nicholas Ferrar said to God, "Thou hast made him a great help and furtherance of the best of things amongst us." We thank George Herbert for this help and furtherance. As we trust, he has found a rest and a light greater and sweeter than any he could have dreamed of; and a music beyond all music, the music of the new canticle on the lips of the unspotted ones purchased from the earth.

EMILY HICKEY.

REVIEWS

Texas in the Middle Eighteenth Century. By HERBERT EUGENE BOLTON, Ph.D. Berkeley: University of California Press. \$3.50.

This is the third volume of the University of California's historical publications, and is engaged in matters concerning the administration of Texas when it was a frontier province of Mexico conterminous with the hostile French settlements on the east, and exposed to incursions of Indians from the north. Naturally it has much to say about the Missions, and it is very gratifying to learn from one who is not a Catholic that in Texas, just as in California, the difficulties of the missionaries came neither from their brethren nor from their neophytes, but from the wickedness of those whose duty it was to protect and foster their work. The history of Captain Don Felipe de Rábago, for example, if not edifying, is very instructive; and the insistence of both civil and religious visitors on the necessity of replacing the soldier guards with respectable colonists whose life would be an example to the neophytes instead of a continual scandal, throws much light on the difficulties the missionaries had to contend with. One report says that within ten years the missions in Mexico were transformed, as a general rule, into parishes; while after a hundred years such a change would be impossible in Texas; and the reason is that in the former case the *gente de*

reason helped the work with their good lives, while in the latter the soldiers of the presidios hindered it by their evil courses. It is pleasant to read of the excellent work of Don Alejandro O'Reilly and Don Hugo O'Connor. The latter was known as "el Capitan Colorado" a name from which we can gather that he was a true Milesian. If one asks further proof, he has it in this, that O'Connor, by "his valor, disinterested conduct, and military policy, preserved peace in the land, made himself an object of fear to the savages, and left an immortal name in the province." This very interesting work would be improved if the large map of the province of Texas were imposed, say, in red, on a modern map of the same territory. H. W.

Mother Mary Veronica, Foundress of the Sisterhood of the Divine Compassion: A Biography. By Rev. HERMAN J. HEUSER, D.D. New York: P. J. Kenedy & Sons. \$2.00.

In this handsome volume Father Heuser gives us an admirable sketch of the founder of an American religious congregation. The subject of the biography is Mary Caroline Dannat, later the widow of Walter S. Starr and then Mother Mary Veronica. She was first a Baptist, then a Congregationalist, then a Swedenborgian, then a Catholic, and finally the first mother of a Sisterhood for the reformation of young girls. The manner of Mrs. Starr's conversion was very remarkable. After a long period of religious unrest during which she vainly tried to reconcile the Sermon on the Mount with the practices of her Protestant friends, she chanced to pick up a book which wantonly attacked the teachings of the Church. Heretofore Mrs. Starr knew nothing about Catholicism, but now she began to examine its claims and ended by declaring to her father: "In reading history I see no institution that has withstood the shock of time and change but the Catholic Church. I think I will go there." So off she went to Father Preston of St. Ann's, New York, who was himself a convert, and he received her into the Church on April 11, 1868.

Father Preston at once found a field for his neophyte's zeal by pointing out to her what misery and degradation prevailed among the Catholics in certain quarters of the city, so before long Mrs. Starr gathered together a band of devoted ladies and started on West Fourteenth Street a sewing school for girls. That institution subsequently developed into the "Association for Befriending Children" and that in turn gave birth to a new religious congregation called the "Sisterhood of the Divine Compassion" with Mrs. Starr and Mgr. Preston as its founders. The institute's scope embraces not only the care and training of delinquent girls, but also the education and safeguarding of those that are innocent. So well did Mother Veronica succeed in achieving these noble objects, that when she died, her thriving congregation found themselves in possession not only of the House of the Holy Family on Second Avenue, New York, the Good Counsel Training School at White Plains, and the Catholic Girls' Club on East 126th Street, but also of a motherhouse and memorial chapel at White Plains. These are some of the visible results of Mother Veronica's zeal and enterprise. But all the good she and her Sisters have done by rescuing from sin, protecting from danger, and preparing for a useful career hundreds of young girls will not be fully known till the Day of Judgment. There are fourteen fine illustrations in the volume and Father Hagen writes the preface. W. D.

Cuba Old and New. By ALBERT G. ROBINSON. New York: Longmans, Green & Co. \$1.75.

Albert G. Robinson, the well-known newspaper correspondent, tells the story of Cuba from the day Columbus took possession of the island "in the name of Christ, our Lady, and the reigning Sovereigns of Spain." There is no doubt that the author knows his subject. Indeed he has been in close touch with Cuban affairs for about twenty years, and his little volume is the fruit of per-

sonal observation and careful study. Much information has been crowded within a small compass, and with a surprising degree of accuracy. The purpose of the book is to give the main points in Cuban history, and acquaint the general reader with the natural resources and economic features of the island. The historical phase is dealt with sympathetically, and there is nothing in this section of the book, of that superior air that many critical writers invariably assume in treating of peoples and customs that are not Anglo-Saxon. The charge that the Cuban people are listless or lazy, Mr. Robinson considers a grave injustice. Because they have not the hurry-and-rush spirit of their northern neighbors, it is not a proof that they lack industry. "When two and one-half million of people produce what is produced in Cuba, somebody has to work."

Albert Robinson impartially discusses American intervention and does not pardon mistakes simply because they were made by Americans. It is regrettable that the author's descriptive powers are not more marked. His contention that the "description of the physical features of a country rarely makes interesting reading," merely emphasizes his own limitations.

G. C. T.

The Liberty of Citizenship. By the Hon. SAMUEL W. MCCALL. New Haven: Yale University Press. \$1.15.

If ever the duties of citizenship needed strong emphasis it is surely at present when citizens everywhere are fighting for their "rights," for the acquisition of rights is such a pleasant sensation that the corresponding duties are apt to be overlooked. The lectures which were delivered in the Dodge course at Yale, deal principally with the "encroachments of the law upon the liberty of the individual and the necessity of maintaining the largest attainable measure of freedom." The marked tendency to over-legislation in matters pertaining to personal liberty, and the selfish greed of some of our legislators are hit hard. Regarding a legislature's inroads on personal liberty the author shrewdly observes: "The most of us, I think, would rather take our chances with the faculties nature gave us than to be made over again in the image of a modern legislature." Mr. McCall makes a strong appeal to Americans to stand by the ideals of democracy, urging true manhood in the individual and insisting that by merely adding new stretches of territory a nation does not become great. Though the lectures for the most part are based on sound principles, the author's treatment of the rights of private property needs some comment. "The rights of property," it is stated, "are commonly believed to flow from the State." If by this is meant that man's right to property is derived from the State, the principle is false; the right to property is inherent in man's nature; it antedates the State and hence cannot flow from the State. The quotation from Milton at the end of Chapter III also contains a fallacy. To be virtuous one need not know the depths of vice and all that vice premises, and to be temperate, Milton and Spencer notwithstanding, one need not wander "through the cave of mammon and the bower of earthly bliss that he might see and know and yet abstain." Mr. McCall's lectures are more than interesting; they compel serious thought, and should weigh much against State paternalism which by its "excessive governmental coddling" tends to produce "a flabby and a spineless race" whose dreadnoughts and seamines would not protect it against the onslaught of some more rugged nation. J. S. H.

The Life of Saint Boniface. By WILLIBALD. Translated into English for the First Time with Introduction and Notes by GEORGE W. ROBINSON, Secretary of the Harvard Graduate School of Arts and Sciences. Cambridge: Harvard University Press. \$1.50.

Catholics have not been accustomed to look to Harvard for their lives of saints, but if Mr. Robinson continues to work in his present field we shall be indebted to him for a little library of excellent translations from the early medieval hagiographers. Last year his English version of Eugippius's "Life of Saint Severinus" the Apostle of Austria, was praised in these columns and now comes this admirable English rendering of Willibald's famous "Life of Saint Boniface," the martyred Apostle of Germany. The author, an Anglo-Saxon priest, wrote the work about 768, not many years after the death of Boniface. Though Willibald's inflated, obscure and ungrammatical style, says Mr. Robinson, makes translating difficult, the present rendering reads very smoothly and reflects perfectly the unction and piety of the biographer. "Not relying on the pride of [his] own presumption, but trusting confidently in the assistance of Catholics," Willibald tells in nine short chapters the main incidents in St. Boniface's career. He tells with what "sagacious solicitude" Boniface "had won the leadership over all his fellow soldiers, so they held him equally in fear and love"; relates "the greatness of his kindness toward the brethren and of his heavenly learning"; and how "his fame shone very brightly among the monasteries, those of men and also those of the virgins of Christ"; how Archbishop Willibrord urged Boniface to "undertake the episcopal command and rank," but "the saint in his humility hastily refused," so that a "spiritual strife arose between them, and there was a harmonious discord of glorious dispute." But when the order came from Rome to accept the miter, "the saint, because he dared not contradict this great bishop set over the apostolic see, consented and obeyed." Willibald's "Life of St. Boniface" is earnestly recommended to those who maintain that the early English Church was "Catholic but not Roman," for Boniface, the Anglo-Saxon Benedictine, was, as Mr. Robinson well says, "the great champion of Rome and of ecclesiastical uniformity in Central Europe."

W. D.

BOOKS AND AUTHORS

"There are two good men, one dead and the other unborn"; "The barber learns his trade on the orphan's chin"; "When I did well I heard it never; when I did ill I heard it ever"; "As fit as a fritter for a friar's mouth" and "Ne'er marry a widow unless her first man was hanged" for otherwise she will tire you out by descanting on the virtues of her late husband. Those are some of the diverting saws to be found in Dwight Edwards Marvin's classified, arranged and annotated "Curiosities in Proverbs" (Putnam, \$1.75). He has gathered from more than seventy languages and dialects some 2,000 folk-sayings of various kinds and has written a good introduction on proverb lore. "Poor Richard's" wisdom, however, does not seem to be drawn on. The volume is furnished with adequate indexes.

"Fifteen Thousand Miles by Stage" (Putnam, \$2.50) by Carrie Adell Strahorn, a volume describing travel in the American Northwest thirty years ago, will hold the reader's interest constantly. The hardships and sacrifices that played such a large part in the lives of the pioneers are vividly painted, and tributes are paid to the cheerfulness with which the early settlers bore their sufferings. Lawlessness and vice ran riot in those days, yet the better element by their fearless opposition to such license brought about peace and order. Fear of Indian raids was always a cause of much anxiety, still the white bandits took more toll of human life than did the native sons of the forest, for the cowboys in their wild orgies brooked no opposition though afterwards they generally made amends for their depredations. The volume is well illustrated.

The anonymous "Father Payne" (Putnam, \$1.50) is not a biography nor is the book's central figure either a parent or a

priest, but the guide and friend of some young men who are in training for authorship. Father Payne's views, expressed in the conversational method of the old Greek school and on such subjects as friendship, certainty, war, fear, education, religion, honor, work, conscience, discipline, prayer, etc., make the chapters of the volume. Those familiar with the writings of Arthur C. Benson will think Father Payne his near relative, for such a passage as the following sounds quite like the Cambridge professor: "I don't want to obey—I want to obey as little as I can! The ecclesiastical and the theological tradition is all a world of shadows to me. I can't be bound by the pious fancies of men who knew no science, and very little about evidence of any kind." Perhaps Mr. Benson wrote this book to see if it would be read without his name on the title-page.

The leading characters in "Gossamer" (Doran, \$1.25) G. A. Birmingham's latest novel, are Sir James Digby, an Anglo-Irishman whose "religion consists chiefly of a dislike of the Roman Catholic Church and an instinctive distrust of the priests of all churches"; his friend Michael Gorman, a fallen-away Catholic who finds some priests "capital fellows," with whom he would be glad to dine "every day in the week, except Friday," but whom he intends to deal with as they deserve "the minute we get Home Rule"; Mr. Ascher, a German banker, who throws in his lot with England, and his artist wife who burns to walk barefoot along the mountain roads of Ireland, singing war songs to arouse the people. The author tries to treat lightly the antagonism between the Ulsterites and Nationalists, but does not succeed in being very amusing. He has made "copy" out of his visit last year to the United States, and, with regard to the present war, maintains that England is "fighting for the right to laugh."

As George Thomas White Patrick, Ph.D., the author of "The Psychology of Relaxation" (Houghton, Mifflin, \$1.25), is quite obsessed by the evolutionary theory, his deductions do not inspire confidence. Play, laughter, profanity, alcohol and war, it seems, are five ways in which the weary and overwrought human compound finds refreshment and relief by reverting to the habits of his early ancestors. When Polly and Tommy play hide-and-seek they are unconsciously imitating the habits of the cave-man; "the soothing restfulness of the open-grate fire" is due to our savage forefathers' addiction to campfires; laughter represents a "spasmodic rebellion against civilization"; the fascination of fishing is a "reverberation of phyletic experience," and when we go to bed we simply "revert to the original position of the worm," our noble ancestor. Dr. Patrick must be proud of his pedigree!

In the March *Queen's Work* is a good paper on "The Catholic Young Man in Law" by the Hon. Charles J. Bonaparte. He well maintains that the Catholic lawyer who fails "to show himself an honorable and conscientious man, does a thousand-fold more injury to the Catholic Church, brings a thousandfold more discredit to his spiritual brethren in her communion than a thousand A. P. A. ranters or a thousand scurrilous and blasphemous publications or a thousand bigoted and unscrupulous calumniators of her doctrines, her clergy or her children." Father Garesché examines the attitude of the Young Women's Christian Association toward the Church, Father McNeal describes the shrine of "Our Lady of Lourdes in Tokyo," and a solution is offered for "Cleansing the Mails" of such papers as the *Menace*. It is proposed that a non-partisan committee be appointed to decide questions of admission to the second-class privilege, the commission's findings being controlled by the United States courts.

"The Hunting Wasps" (Dodd, Mead, \$1.50) translated by Alexander Teixeira de Mattos is another of J. Henri Fabre's

remarkable books on insects. Like all the author's volumes this one is as fascinating as a novel, and yet it lacks nothing in scientific value. The facts presented are the result of years of observation and experiment and the deductions made are not only sane, they are indisputable. As usual, materialistic evolution suffers many a rude shock; in fact it falls prostrate before Fabre's simple but incisive reasoning.—"The Falsity of the Theory of Evolution" (The Kaufer Co., Seattle, \$0.15) is a bright little pamphlet by Father A. M. Skelly, O.P., in reply to some lectures on the origin and antiquity of man delivered by Dr. E. Victor Smith of the State University of Washington. The booklet shows wide reading, and the author has so digested his knowledge that he is able to present it in a simple, attractive style that fastens attention on the thought expressed.

The reader who opens the two volumes of "Addresses at Patriotic and Civic Occasions by Catholic Orators," (Wagner, \$3.00) will find addresses by Cardinals Gibbons, Farley and O'Connell, Archbishops Ireland and Glennon, Bishop Carroll, Dr. Corrigan, Fathers Richard H. Tierney, S.J., and P. J. Callaghan, C.S.P.; by eminent laymen like the Hon. Victor Dowling, Hon. Michael J. Ryan, and Dr. James J. Walsh, and by other well-known Catholic speakers. The book would be more serviceable if furnished with a good index, and if the editor had always indicated not only "at" what occasion, but also the time and place the speeches were made.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
Through South America's Southland. By Rev. J. A. Zahm, C.S.C., Ph.D. \$3.50.
- Benziger Brothers, New York:**
Confirmation. A Study in the Development of Sacramental Theology. By Rev. Michael O'Dwyer. \$1.25; The "Summa Theologica" of St. Thomas Aquinas. Part II (First Part). Second Number (QQ. XLIX-LXXXIX). Literally Translated by Fathers of the English Dominican Province. \$2.00.
- The Bobbs-Merrill Co., Indianapolis:**
Ways to Lasting Peace. By David Starr Jordan. \$1.00.
- George H. Doran Co., New York:**
Fear God and Take Your Own Part. By Theodore Roosevelt. \$1.50.
- Doubleday, Page & Co., Garden City:**
The Vindication. By Harriet T. Comstock. \$1.35; Hollyhock House. By Marion Ames Taggart. \$1.25; The Hunted Woman. By James Oliver Curwood. \$1.25.
- E. P. Dutton & Co., New York:**
Holders of Railroad Bonds and Notes: Their Rights and Remedies. By Louis Heft. \$2.00.
- B. Herder, St. Louis:**
The Story of the Catholic Church. By the Rev. George Stebbing, C.S.S.R. \$1.80; The Life of St. Columban. By Mrs. Thomas Concannon, M.A. \$2.00; The Mother of My Lord. By Rev. Ferreol Girardey, C.S.S.R. \$0.75; History of Dogmas. Vol. III, The End of the Patristic Age (430-800). By J. Tixeront. \$2.00.
- John Lane Co., New York:**
A Painter of Dreams and Other Biographical Studies. By Mrs. A. M. W. Stirling. \$3.50.
- Little, Brown & Co., Boston:**
The Spirit of France. By Owen Johnson. \$1.35; Held to Answer. By Peter Clark Macfarlane. \$1.35.
- Longmans, Green & Co., New York:**
Christianity and Infallibility: Both or Neither. By the Rev. Daniel Lyons. Second Edition. \$1.00; Modern Essays. Reprinted from Leading Articles in "The Times." With an Introduction by J. W. Mackail, LL.D. \$1.40; The Dawn of Religion in the Mind of the Child: a Study of Child Life. By Edith E. Read Mumford, M.A. \$0.90; A Mediæval Anthology. Collected and Modernized by Mary G. Segar. \$1.00.
- The Macmillan Company, New York:**
American Municipal Progress. By Charles Zueblin. \$2.00; Keeping Physically Fit. By William J. Cromie. \$1.00; The Way of Martha and the Way of Mary. By Stephen Graham. \$2.00; Good Friday and Other Poems. By John Masefield. \$1.25.
- G. P. Putnam's Sons, New York:**
Rights and Duties of Neutrals. By Daniel Chauncey Brewer. \$1.25; The Child in Human Progress. By George Henry Payne. \$2.50; The Blackest Page of Modern History: Armenian Events of 1915. By Herbert Adams Gibbons, Ph.D.; The Century of the Renaissance in France. By Louis Batiffol. \$2.50.
- C. H. Simonds Company, Boston:**
Harp of the North. By Arthur Wentworth Hewitt.
- University Press, Notre Dame, Ind.:**
Clerical Colloquies. Essays and Dialogues on Subjects Sacerdotal. By Arthur Barry O'Neill, C.S.C. \$1.00.

EDUCATION

After Free Textbooks, What?

"FREE TEXTBOOKS AND STATE UNIFORMITY," by A. C. Monahan is the title of Bulletin No. 36, 1915, issued by the Bureau of Education at Washington. The reason why these subjects have been included in the title is not clear. Free textbooks and State uniformity in textbooks have no essential connection, for while uniformity in textbooks may be prescribed by the State, it does not follow that the State supplies free textbooks. Those, however, who advocate a uniformity in texts imply that their purpose can be realized more easily when the books are provided by the State or community without cost to the pupil.

AN INADEQUATE STATEMENT

Mr. Monahan treats the question of free textbooks historically and argumentatively, but instead of giving any adequate discussion of the matter, he begins by assuming the truth of his contention. True, he states objections, but transmits them as easily as he records them. "The movement for free textbooks," he says, "is a logical part of the movement for free education."

The idea that every boy and girl in the United States shall have an opportunity for an elementary and secondary education seems to be firmly established; also the idea that the support of the schools where this opportunity is given shall be placed not wholly on the children or their parents, but upon the community or State. The necessity of popular education in a democratic government like that of the United States and of the various States is so generally recognized, that compulsory education laws have been passed in all but two of the States and comparatively little complaint is now heard from taxpayers who are required to assist both through direct and indirect taxation in the support of schools for the children compelled by law to attend. (pp. 5 and 6.)

It is to be noted how "the opportunity for an elementary and secondary education" which "seems to be firmly established" gives way in the subsequent sentence to compulsory education, which in the minds of many pedagogues includes both elementary and high school training, and covers the period from the child's sixth to his eighteenth year. This is surely going to an extreme. Even Prussia, the first State to establish compulsory education, has never extended compulsion beyond the elementary school, or the pupil's fourteenth year.

COMPULSORY SCHOOLS

Whatever its merits, the Prussian system would be out of place in America. The American Government is built on the foundation of liberty, educational liberty, as well as liberty civil and religious. It is therefore thoroughly counter to this spirit of liberty to treat the problem as if the sole educational factor were the public school. A large number of schools, ranging from the kindergarten to the university, are maintained by the sacrifice of the same citizens who are called upon to shoulder the burden of taxation for the public schools. These private schools, increasing annually in number and efficiency, save the State enormous sums. Any discussion which omits them, is not only inaccurate, but a direct attack on our boasted spirit of fairness. No one but an ignoramus or a bigot can claim that these schools are enemies of the American Republic, or in any way subversive of the best elements of American life, public or private. Under American ideals of liberty, parents are fully within their rights when they choose to send their children to private or to religious schools. Moreover, the religious school, by stressing the all-important fact, which the public school dare not proclaim, that within its proper sphere the authority of the State is supreme because it is the authority of God, gives to the State that element of stability without which no government can long endure.

"CHARITY PUPILS"

Should Catholic parents, already the bearers of a double burden, be excluded from sharing in the distribution of textbooks, given free to pupils of the public schools? It has been said more than once, in legislatures and other deliberative bodies, that "if free textbooks are to be the rule, why not to all children, whether in private or in public schools?" Others have thought that free textbooks should be given only to indigent children. "This," writes Mr. Monahan, "on the whole has proved unsatisfactory. It marks as 'charity pupils,' some who wish to be independent, and it is a direct encouragement to others a little above the indigent class to use influence with the school authorities to obtain free books." But is not the entire plan of furnishing free education, that is, an education furnished by the taxpayer without allowing the taxpayer the choice of the proper school for his children, an attempt to deprive the citizen who wishes to be independent, of his independence? Is not this education, fully controlled by the State, calculated to make "charity children" of all the pupils who share it? Moreover, if the State continues its usurpation of the rights and duties of the family, all our children will soon be "charity children" for all will be wards of the State.

PAUPERIZING TENDENCIES

This is not a pessimistic outlook. It is notorious that the free school has brought with it in many localities the free textbook. The free textbook has in its turn widened the circle into free lunches, free transportation, free athletics, free amusements, free medical inspection and treatment, free baths, free clothes and free "movies." Where is this policy of pauperizing to stop? Public school adorers are unanimous in declaring that one boundary to which it shall not extend is the Catholic school; but are there other boundaries? The advocates of free textbooks are tending, some of them with their eyes wide open, to a realization of the tenets of Socialism. This realization will put the mark of degrading dependence even upon those citizens who have boasted their proper independence as American citizens. As Lieutenant-Governor McDermott has pointed out in AMERICA, a nation's decline has set in when the people begin to depend upon the State in all things.

THE QUESTION OF COST

The statement that the cost of free textbooks is small is not to the purpose. What is at stake is a principle of the highest importance. The annual cost, given in the Bulletin, varies from thirty-six cents in some localities to \$1.2348 in the State of New York for each elementary school pupil, and \$4.8437 for each pupil in the secondary grades. This is the estimated cost of the installation of the system, in all the public schools of the State of New York, "if (books) are purchased from private publishers at prices paid by the city of New York. No estimate has been made of the cost of publication by the State itself. The cost of renewal, or the annual cost of a free textbook system for New York State is estimated from the annual cost of free textbook cities of the State as follows: in elementary schools, \$0.6456, in secondary schools, \$1.5833." (pp. 11-15.)

It would seem that this "comparatively small" cost should be a motive for the assumption of this burden by the parents themselves. The best lesson that the State can give its citizens is the lesson of helping themselves, and of maintaining themselves in a proper spirit of personal independence. It would be well if by the assistance of the State the price of textbooks could be lowered, but the proposal that the State should shoulder all this "comparatively small cost," means that the State should graft socialistic ideals upon the principles of American independence. Goethe speaks of the folly of putting an oak in a costly vase: "the root expands and the vase is shattered." The

vase in the present instance is the spirit of American liberty; the oak may represent the magnitude which the unwarranted demands of the day upon the State may ultimately assume.

H. F. HAMILTON.

SOCIOLOGY

Over-Population and Diminishing Returns

IN his remarkable book which should be familiar to every educated Catholic, "A Key to the World's Progress," Devas has shown, from modern instances, that there can be no philosophy of history, unless the existence of a Supreme Intelligent Being is recognized. Without this recognition, history is no more than a tale that is told, a story full of sound and fury signifying nothing. Centuries ago, the master mind of the Western Church, St. Augustine, had demonstrated the same thesis in his magnificent "The City of God." But ever and again the world, that in nature and the works of man, cannot see the evidence of a Supreme Intelligence, ordering all things sweetly, restlessly returns to the affirmation that man, his life, his destiny, and his works, are hopeless riddles. Such indeed they are, if there be no God.

Like truth, the Christian philosophy of life is absolutely consistent. There is a Supreme Intelligence, and in the Divine economy there is a definite plan, which we call the will of God. Nothing, therefore, is haphazard; everything is created in conformity with His purpose. The philosophy which denies God must fall by the weight of its own contradictions. This is particularly true at the present time. The advocates of "equal rights" demand, and sometimes secure, a law pensioning widows, a measure which absolutely violates the doctrine of equal rights. The feminists shriek for "complete economic independence" of wives, and yet demand "maternity insurance," which means that they wish the State, not the husband, to support the mother. Those who claim that celibacy is an impossibility are frequently signers of petitions asking the State to forbid marriage, in the absence of what they deem a suitable medical certificate. The list might be extended almost indefinitely. All these movements are part of a general scheme to destroy the legal status of marriage.

THE DIVINE PLAN

Many who advocate unlawful methods of birth-restriction offer the defense that it is a necessary means to adjust human society, since fecundity is the cause of over-population, poverty, vice, industrial strife, and warfare. But there are wiser explanations of these phenomena.

All men must work. Adam, even before the Fall, found work to do in the Garden of Eden, though, of course, his tasks were free from everything that was unpleasant. After the Fall, God pronounced the sentence that rests upon us: "Cursed is the earth in thy work; with labor and toil shalt thou eat thereof all the days of thy life." This is not an empty sentence; God meant it. From the beginning man has sought by various means to avoid it, yet he can never put himself beyond its reach. God has many ways of enforcing His mandates, which are above our understanding; yet I believe that we can discern one very effective force which operates to make every man do "a fair day's work," and that is the condition which has been called the Law of Diminishing Returns.

PRODUCTION AND DISTRIBUTION

In the history of nations we find that when the returns are abundant, many, by securing an absolute control of the distribution of the returns, not only will not be obliged to take

a direct part in the production, but are enabled to divert to their own use whatever share they see fit, turning over the remainder for general consumption. In consequence, the share of the individual can be determined only after eliminating the "turnover," taken by the controlling class. However, as the workers increase, the total returns may also increase, but the returns to the individual will eventually decrease; furthermore, as the consumers increase, the total returns are not affected, but the individual's share is still further decreased. Finally, when the workers and the consumers are so numerous that the total returns are not sufficient to provide a decent living for all, we have a condition known as "over-population."

Because we disagree with many of the proposals for remedying this condition is no reason for denying what is a fact, that this condition does exist. Nor can we put aside the problems which it creates, simply by drawing a distinction between cause and condition in relation to the miseries attendant upon these problems. It is our duty to seek a remedy and a preventive; not, however, by imitating decadent Rome, when she distributed bread to the threatening rabble. This method at best is only a temporary relief, and can have no place in a permanent system.

A RELATIVE TERM

It should be noted that over-population is a relative term. The city of New York, for instance, would be over-populated, if the supply of water from the northern part of the State could not be maintained. Any notable reduction in the supply would be the cause of a serious calamity, and an immediate remedy would be necessary. But it is evident that any effort to better the situation would be ineffective, if directed to a control of the birth-rate. Rather, the people would leave the city as soon as possible. Emigration is still a possible remedy, and probably always will be. But the millions of citizens in New York are not worrying about over-population resulting from a reduced water-supply. The water they need they have secured for themselves; they have obeyed God in this, that they have labored and have subdued the earth. To labor, and then to secure an honest distribution of the returns, are the great preventives of over-population.

MUTUAL AID

It seems to me that through this relation between population and diminishing returns God exacts compliance with His will. As population increases, to every man will the struggle for existence be more direct and more intimate. Nations everywhere will conserve their natural resources. By reason of the necessity for more complete cooperation, men will become more dependent one upon the other; they will search, study, and labor to find new ways of drawing from the earth the necessities of life. It does not seem correct to say that war, famine, pestilence and catastrophes "are directly devised by nature against impending or actual over-population." Man must cooperate, he must struggle and fight against misfortune, he must lessen its effect, and strive to conquer it. This is the will of God in this regard. Important as scientific investigation may prove to be, yet more important will it be to teach the fear and love of God. This is true even from a utilitarian standpoint, for as men become more dependent upon one another, the greater will be the need of complete mutual honesty. Consequently, we need some power that will enable men to rise above the demands of selfishness. The keenest perception of the natural law will not suffice. Sincere faith, an unshaken trust, in an all-holy, all-wise God, are imperatively required.

A PAGAN ROOT

To increase and multiply is according to the nature of man, for which provision has been made in the plans of God. "Your Father knoweth that you have need of all these things." Pauperism, vice, disease, warfare, industrial strife, are the consequences not of nature but of sin, ignorance or injustice. No remedy against them is to be found in the plan of teaching unlawful methods of birth-restriction to the poor, or of instructing the world in principles that are purely destructive when reduced to practice. The Catholic plan stresses constructive teaching; it urges the attainment of perfection in human society as a natural good. Poverty, it is true, may often be a blessing, yet the Church has always labored that "the poor shall rise above pauperism and wretchedness and better their condition in life," because "no one ought to live other than becomingly."

The pagan methods urged by modern "social leaders" spring from a life of too much ease and luxury. Their origin is in sensuality, a degraded selfishness, fear of pain, and the avoidance of toil. In these corrupted minds, fear of the hungry crowds that throng our cities is now uppermost. "How dreadful," they say, "to see such large families among the uncultured lower classes. Really the Government should do something to stop it." There is but one end for the government which listens to this perverted voice. It is destruction.

ROBERT E. SHORTALL.

NOTE AND COMMENT

We are told that Luther's wedding ring has been brought to the United States and placed on exhibition in a glass case. For four hundred years it was cherished as an invaluable possession by the ducal family of Anhalt-Bernburg, of which Luther's wife, Catharine von Bora, was a member. The design represents the crucified Christ and the symbols of His Passion. "What a valuable heirloom is this ring!" exclaims one of the leading Protestant journals of our country. There seems to us, however, to be something dangerously papistical in such enthusiasm. What else is the Catholic veneration of relics than respect shown to what had once been related, in one way or another, to sainted people of yore, whom we honor for their heroic love of God and of their neighbor. It is true that undoubted and clearly authenticated miracles have often been worked by the application of such relics or in connection with them, even as men laid their sick in the way that at least the shadow of St. Peter might fall upon them, and they be cured. It was not unworthy of the Almighty to use even this as the occasion of manifesting His power in order that men might credit the words of those whom He had sent. Miracles have not yet been worked in connection with Luther's wedding ring. This fact will in all probability prevent the respect shown to it from ever becoming fatally papistical.

The dreadful conditions under which sweated labor is being done in many of our American tenements should ensure serious consideration of this problem. Whole families, Mrs. Frederick Nathan, president of the Consumers' League reports, are working long hours under unsanitary conditions in the city of New York. Babies as young as two and one-half years were found engaged in making artificial flowers. One had learned to strip the gauze from leaves which had been packed on it. Four children in one family, the oldest 10 and the youngest 4 years of age, worked from 6 in the morning until 8 at night. A young girl of 15, a semi-invalid, employed in putting stems on berries at one cent a gross, could only make 15 cents a day with the help of her little sister. The entire abolition of tenement work

might be for many a great hardship, but it is absolutely necessary that proper wages be insisted upon which will of themselves tend to eliminate at least the worst evils of this system. Tenement work presents one of the most difficult problems of modern economics. If Christian principles are set at defiance the law must intervene. It cannot, nevertheless, sweep away the only support, however miserable, of some of these unfortunates, unless it at the same time makes satisfactory provisions for them. Strict regulation of tenement work may yet become possible.

A statement from the President of the Catholic Church Extension Society informs us that the banquet held under the auspices of the Society, in honor of Archbishop Mundelein, and which but for the intervention of Providence would probably have proved fatal to all the guests, was given by a few Chicago gentlemen who are interested in the Society's work and were desirous of introducing the new Archbishop to the city's leading business and professional men. It did not cost fifteen dollars a plate, nor one-third as much. We can do nothing better than contrast with the accusations made by anarchists the Archbishop's modest and sincere answer to the question: "Why is it that I come so gladly to Chicago?"

Not for the honor of the position, for that does not attract me. Not for the power of the place, for power means responsibility, and that I would shun, if I could. Not in dread of the difficulties in the way, for they do not frighten me. But the one thing that appeals to me and yet causes me to fear, is that to the Archbishop of Chicago is now given such wonderful opportunity, such tremendous possibilities of doing great and good things for God and fellow-man, as is rarely given to a human being. Do you know what that means? It means that I am like the servant in the Gospel, to whom five talents have been given, and when the hour strikes, and the time has come that I may no longer work, the Master will expect me to bring back another five talents in addition, the fruits of my labors; otherwise, I shall be adjudged an unprofitable servant. Never, in our country at least, was a heavier burden placed on man's shoulder.

The Archbishop spoke nobly. The shadow of the death-angel, cast darkly over the eventful feast prepared in honor of his coming, will not frighten the man who uttered these words; the dignity of the great office to which he has been called will not elate him; he will continue to follow humbly in the footsteps of his Divine Master, seeking only to do good to all and leaning on the power of God for support in his trials and labors.

It is interesting to know that the first to enlist as a volunteer soldier in the army of the Civil War was a loyal and devout Catholic. This fact was recently brought to mind when Archbishop Ireland preached the funeral oration over the body of Colonel Josias R. King. The incident of his enlistment is thus described by his Grace of St. Paul:

It was on the fifteenth day of April, 1861. Abraham Lincoln in Washington was signing his name to the proclamation calling for seventy-five thousand men to guard against rebellion the flag of the Nation. Alexander Ramsey, Governor of Minnesota, was standing by; the signature written, Governor Ramsey at once made offer of a regiment from Minnesota—the first governor to give response to the proclamation. A few moments later the wires were speeding to the Capital in St. Paul the call to arms; a few moments later the message of the Lieutenant Governor was on its way to the headquarters of St. Paul's militia, the Pioneer-Guard, declaring the roster open for enlistments. Josias R. King was in the drill-hall, and instantly he exclaimed: "Write down my name." And so the Union had its first volunteer soldier, before the Proclamation of the President had time to be obeyed in any other spot in the United States of America.

Entering the army as a private soldier, he retired from the service with the rank of colonel. With him, as with every true Catholic, his religion was the fountain of his patriotism and the unfailing motive of his loyalty as a citizen. Catholics of the North and the South can alike appreciate the spirit of a man who was true to his country because true to God: "Josias R. King, we salute you!"

In the course of a paper read not long ago by Mr. Brand Whitlock at the annual meeting of the National Institute of Arts and Letters, held in Boston, he introduced our old friend, the tourist from Mars, took him to the theaters and then listened to the bewildered traveler's reflections:

This people have recently discovered "sex." Nothing else interests them. They pay, and pay high, to see plays about it. Intrigues, adulteries, illegitimacies, prostitutions. They love what they call "piquant" situations. No piece is complete without an "undressing" or "disrobing" scene. I wonder why. . . . The highest form of theatrical wit is what is called "double meaning." If an author succeeds in being "equivocal" or "suggestive," he has won the highest success. The secret of laughter seems to be indelicacy. To deride virtue and to admire the cleverness and gayety of vice seems to be "the thing," as the Americans say. To save appearances, the most ticklish "situations" are often cleared up innocently. It is all "according to Aristotle," my American friend says; the object of the drama is to "purge, to purify, the mind." The American playwright has a singular manner of doing it. I am told that American religions forbid swearing. Doubtless in order to give a religious sanction to the drama, no play is complete without a quota of oaths.

Perhaps the cheeks of Mr. Whitlock's pagan Martian were turned to a permanent red by what he saw and heard in our modern play-houses. But have the Christian women who form, perhaps, two-thirds of the audiences attending productions like those described lost the old-fashioned gift of blushing?

False statements are constantly being made against the Church. Seldom are they retracted, even when attention has been called to the slanderous nature of the charges. The case of Harold Begbie, author of "The Lady Next Door," is a splendid exception to this rule. In the *London Daily Chronicle* he writes:

I am taken to task by the *Glasgow Observer* for recording the statement made by a Roman Catholic woman of the Glasgow slums that "the priests don't trouble about quarters the like of this." I am taken to task so politely, and such a mass of evidence is adduced to prove the devotion of the Roman priest of Glasgow, that I heartily desire to express not only my regret for having printed the statement in question, but my earnest and reverent admiration for the quiet, constant, perfectly organized, and affectionate services rendered by the Roman priest in Glasgow to the wretchedest and most helpless of the Glasgow poor. Whether this particular woman had been overlooked by the parish priest, or whether she lied to create a silver sympathy, I cannot say. . . . It never occurred to me for one moment that I was attacking the Roman Catholic Church (who could attack that Church on the side of its services?) and I am grieved to say that it never occurred to me, as it ought to have done, that such a statement might give pain to people whose work for the poor I am not worthy even to praise. I shall be grateful if you will allow me to make public this explanation and this sincere apology.

Surely these words have been set down in letters of gold by the recording angel. The author had merely intended to illustrate the character of the poor creature whose words he quoted, yet he has done far more than give satisfaction for a pure inadvertency. Incidentally it may be remarked here that it will always be well for Catholics to help correct by their letters any false charges that are brought against the Church. Though seemingly overlooked, perhaps, such representations may nevertheless produce their effect. If Catholics in general would follow this rule the effect would be instant and signal.